Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Ahzab

Revealed in Madinah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يأَيُّهَا النَّبِىُّ اتَّقِ اللَّهَ وَلاَ تُطِعِ الْكَـفِرِينَ وَالْمُنَـفِقِينَ

33:1 O Prophet! Have Taqwa of Allah, and obey not the disbelievers and the hypocrites.

إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً

Verily, Allah is Ever All-Knower, All-Wise.

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِن رَّبِّكَ

33:2 And follow that which is revealed to you from your Lord.

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

Verily, Allah is Well-Acquainted with what you do.

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلاً

33:3 And put your trust in Allah, and sufficient is Allah as a Trustee.

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allah and putting One's Trust in Him

Allah says,

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ ...

O Prophet! Have **Taqwa** of Allah,

Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so.

Talq bin Habib said:

"**Taqwa** means obeying Allah in the light of the guidance of Allah and in hope of earning the reward of Allah, and refraining from disobeying Allah in the light of the guidance of Allah and fearing the punishment of Allah.''

... وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ...

and obey not the disbelievers and the hypocrites.

means, do not listen to what they say and do not consult them.

... إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

Verily, Allah is Ever All-Knower, All-Wise.

means, He is more deserving of your following His commandments and obeying Him, for He knows

the consequences of all things and is Wise in all that He says and does.

Allah says:

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِن رَّبِّكَ ...

And follow that which is revealed to you from your Lord.

meaning, of the Qur'an and **Sunnah**.

... إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (٢)

وَتَوَكَّلْ عَلَى اللَّهِ ...

Verily, Allah is Well-Acquainted with what you do. And put your trust in Allah,

means, nothing at all is hidden from Him, and put your trust in Allah, i.e., in all your affairs and situations.

... وَكَفَى بِاللَّهِ وَكِيلًا (٣)

and sufficient is Allah as a **Wakil**.

means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِ

33:4 Allah has not made for any man two hearts inside his body.

وَمَا جَعَلَ أَزْوَجَكُمُ اللاَّئِى تُظَـهِرُونَ مِنْهُنَّ أُمَّهَـتِكُمْ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ

Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons.

ذَلِكُمْ قَوْلُكُم بِأَفْوَهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيلَ

That is but your saying with your mouths. But Allah says the truth, and He guides to the way.

ادْعُوهُمْ لآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُواْ ءَابَاءَهُمْ فَإِخوَانُكُمْ فِى الدِّينِ وَمَوَلِيكُمْ

33:5 Call them by their fathers, that is more just with Allah. But if you know not their father's, your brothers in faith and Mawalikum (your freed servants).

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُمْ بِهِ وَلَـكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.

Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of **Zihar** to her: "You are to me like the back of my mother.'' By the same token, an adopted child does not become the son of the man who adopts him and calls him his son.

Allah says:

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ...

Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you

declare to be like your mothers' backs, your real mothers...

This is like the **Ayah**:

مَّا هُنَّ أُمَّهَـتِهِمْ إِنْ أُمَّهَـتُهُمْ إِلاَّ اللاَّئِى وَلَدْنَهُمْ

> They cannot be their mothers. None can be their mothers except those who gave them birth. (58:2)

... وَمَا جَعَلَ أَدْعِيَاءكُمْ أَبْنَاءكُمْ ...

nor has He made your adopted sons your real sons.

> This was revealed concerning Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Prophet. The Prophet had adopted him before Prophethood, and he was known as Zayd bin Muhammad. Allah wanted to put an end to this naming and attribution, as He said:
>
> وَمَا جَعَلَ أَدْعِيَاءكُمْ أَبْنَاءكُمْ
>
> nor has He made your adopted sons your real sons.
>
> This is similar to the **Ayah** later in this **Surah**:
>
> مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـكِن رَّسُولَ اللَّهِ
> وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَىْءٍ عَلِيماً
>
> > Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything. (33:40)

And Allah says here:

... ذَلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ...

That is but your saying with your mouths.

> meaning, `your adoption of him is just words, and it does not mean that he is really your son,'

for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

... وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (٤)

But Allah says the truth, and He guides to the way.

Sa`id bin Jubayr said:

يَقُولُ الْحَقَّ (But Allah says the truth) means, justice.

Qatadah said:

وَهُوَ يَهْدِي السَّبِيلَ (and He guides to the way) means, the straight path.

Imam Ahmad said that Hasan told them that Zuhayr told them from Qabus, meaning Ibn Abi Zibyan, that his father told him:

"I said to Ibn Abbas, `Do you know the **Ayah**,

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ (Allah has not made for any man two hearts inside his body).

What does this mean?'

He said that the Messenger of Allah stood up one day to pray, and he trembled. The hypocrites who were praying with him said,

`Do you not see that he has two hearts, one heart with you and another with them.'

Then Allah revealed the words:

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ (Allah has not made for any man two hearts inside his body).''

This was also narrated by At-Tirmidhi, who said, "It is a **Hasan Hadith**''.

It was also narrated by Ibn Jarir and Ibn Abi Hatim from the Hadith of Zuhayr.

An Adopted Child should be named after His Real Father

Allah commands;

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ ...

Call them (adopted sons) by their fathers, that is more just with Allah.

This is a command which abrogates the state of affairs that existed at the beginning of Islam, when it was permitted to call adopted sons after the man who adopted them. Then Allah commanded that they should be given back the names of their real fathers, and states that this was more fair and just.

Al-Bukhari (may Allah have mercy on him) narrated that Abdullah bin Umar said:

"Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Messenger of Allah, was always called Zayd bin Muhammad, until (the words of the) Qur'an were revealed:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّه (Call them (adopted sons) by (the names of) their fathers, that is more just with Allah).''

This was also narrated by Muslim, At-Tirmidhi and An-Nasa'i.

They used to deal with them as sons in every respect, including being alone with them as **Mahrams** and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allah be pleased with them both, said: "O Messenger of Allah! We used to call Salim our son, but Allah has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that.

The Prophet said:

أَرْضِعِيهِ تَحْرُمِي عَلَيْه

Breastfeed him and he will become your **Mahram**.''

Hence when this ruling was abrogated, Allah made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allah married Zaynab bint Jahsh, the divorced wife of Zayd bin Harithah, may Allah be pleased with him,

Allah said:

لِكَىْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْاْ مِنْهُنَّ وَطَراً

So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. (33:37)

And Allah says in **Ayat At-Tahrim**:

وَحَلَـئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ أَصْلَـبِكُمْ

The wives of your sons from your own loins. (4:23)

The wife of an adopted son is not included because he was not born from the man's loins.

A "foster'' son through breastfeeding is the same as a son born from one's own loins, from the point of view of **Shariah**, because the Prophet said in the Two **Sahihs**:

حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يُحَرَّمُ مِنَ النَّسَب

Suckling makes unlawful as lineage does.

As for calling a person "son'' as an expression of honor and endearment, this is not what is forbidden in this **Ayah**, as is indicated by the report recorded by Imam Ahmad and the Sunan compilers -- apart from At-Tirmidhi -- from Ibn Abbas, may Allah be pleased with him, who said:

"We young boys of Banu Abd Al-Muttalib came to the Messenger of Allah at the **Jamarat**; he slapped us on the thigh and said,

(أَبَيْنِيَّ) لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْس

O my sons, do not stone the **Jamarah** until the sun has risen.

This was during the Farewell Pilgrimage in 10 AH.

ادْعُوهُمْ لِآبَائِهِمْ (Call them by their fathers). This is concerning Zayd bin Harithah, may Allah be pleased with him. He was killed in 8 AH at the battle of Mu'tah.

In Sahih Muslim it is reported that Anas bin Malik, may Allah be pleased with him, said:

"The Messenger of Allah said:

يَابَنِي

O my son.''

It was also reported by Abu Dawud and At-Tirmidhi.

... فَإِن لَّمْ تَعْلَمُوا آبَاءهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ...

But if you know not their father's then they are your brothers in the religion and **Mawalikum** (your freed servants).

Here Allah commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allah left Makkah after performing his **Umrat Al-Qada**', the daughter of Hamzah, may Allah be pleased with her, started following him, calling, "O uncle, O uncle!''

Ali took her and said to Fatima, may Allah be pleased with her, "Take care of your uncle's daughter,'' so she picked her up.

Ali, Zayd and Jafar -- may Allah be pleased with them -- disputed over of which of them was going to take care of her, and each of them gave his reasons.

Ali said, "I have more right, because she is the daughter of my paternal uncle.''

Zayd said, "She is the daughter of my brother.''

Jafar bin Abi Talib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt -- meaning Asma' bint `Umays.''

The Prophet ruled that she should stay with her maternal aunt, and said:

الْخَالَةُ بِمَنْزِلَةِ الْأُم

The maternal aunt has the same status as the mother.

He said to Ali, may Allah be pleased with him,

أَنْتَ مِنِّي وَأَنَا مِنْك

You belong to me and I belong to you.

He said to Jafar, may Allah be pleased with him,

أَشْبَهْتَ خَلْقِي وَخُلُقِي

You resemble me both in your looks and in your attitude.

And he said to Zayd, may Allah be pleased with him,

أَنْتَ أَخُونَا وَمَوْلَانَا

You are our brother and our freed servant.

This **Hadith** contains a number of rulings, the most important of which is that the Prophet ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allah be

pleased with him, أَنْتَ أَخُونَا وَمَوْلَانَا (You are our brother and our freed servant), is as Allah says in this **Ayah**:

فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ (your brothers in faith and your freed servants).

Then Allah says:

... وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ...

And there is no sin on you concerning that in which you made a mistake,

> meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake.
>
> This is like the **Ayah** in which Allah commands His servants to say:
>
> رَبَّنَا لاَ تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا
>
> > Our Lord! Punish us not if we forget or fall into error. (2:286)
>
> It was reported in Sahih Muslim that the Messenger of Allah said:
>
> قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ فَعَلْت
>
> Allah says, "Certainly I did (so).''

In Sahih Al-Bukhari, it was recorded that Amr bin Al-`As, may Allah be pleased with him, said:

> "The Messenger of Allah said:
>
> إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ،
>
> وَإِنِ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْر
>
> If the judge makes **Ijtihad** and reaches the right decision, he will have two rewards;
>
> if he makes **Ijtihad** and reaches the wrong decision, he will have one reward.

In another **Hadith**:

إِنَّ اللهَ تَعَالَى رَفَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا يُكْرَهُونَ عَلَيْهِ

Allah will forgive my **Ummah** for mistakes, forgetfulness and what they are forced to do.

And Allah says here:

... وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٥)

And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.

meaning, the sin is on the person who deliberately does something wrong, as Allah says elsewhere:

لاَّ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَـنِكُمْ

Allah will not call you to account for that which is unintentional in your oaths. (2:225)

Imam Ahmad narrated from Ibn Abbas that Umar said:

"Allah sent Muhammad with the Truth and revealed to him the Book. One of the things that was revealed in it was the **Ayah** of stoning, so the Messenger of Allah stoned (adulterers) and we stoned (them) after he died.''

Then he said,

"We also used to recite, `Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'''

The Messenger of Allah said:

لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُاللهِ، فَقُولُوا: عَبْدُهُ وَرَسُولُه

Do not exaggerate in praising me as **`Isa** bin Maryam was praised upon him be peace and blessings. I am just a servant of Allah. Say, "He is His servant and Messenger.''

Or Ma`mar may have said:

كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَم

As the Christians praised the son of Maryam.

This was also narrated in another Hadith:

ثَلَاثٌ فِي النَّاسِ كُفْرٌ:

- الطَّعْنُ فِي النَّسَبِ،
- وَالنِّيَاحَةُ علَى الْمَيِّتِ،
- وَالْاسْتِسْقَاءُ بِالنُّجُوم

Three things that people do are parts of disbelief:

- slandering a person's lineage,
- wailing over the dead and
- seeking rain by the stars.

النَّبِىُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَجُهُ أُمَّهَـتُهُمْ

33:6 The Prophet is closer to the believers than themselves, and his wives are their mothers.

وَأُوْلُو الاٌّرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِى كِتَـبِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَـجِرِينَ إِلاَّ أَن تَفْعَلُواْ إِلَى أَوْلِيَآئِكُمْ مَّعْرُوفاً كَانَ ذَلِكَ فِى الْكِتَـبِ مَسْطُوراً

And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.

Loyalty to the Prophet ; and his wives are Mothers of the Believers

Allah tells us how His Messenger is merciful and sincere towards his **Ummah**, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِى أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission. (4:65)

In the **Sahih** it says:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِين

By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.

It was also reported in the **Sahih** that Umar, may Allah be pleased with him, said:

"O Messenger of Allah, by Allah, you are dearer to me than everything except myself.''

He said,

لَا، يَا عُمَرُ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِك

No, O Umar, not until I am dearer to you than yourself.

Umar said: "O Messenger of Allah, by Allah, now you are dearer to me than everything, even myself.''

He said,

الْآنَ يَاعُمَرَ

Now, O Umar (you have got it right).

Allah says in this **Ayah**:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ...

The Prophet is closer to the believers than themselves,

Concerning this **Ayah**, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ:

There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ (The Prophet is closer to the believers than themselves).

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ عُصْبَتُهُ مَنْ كَانُوا، وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاه

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.

This was recorded only by Al-Bukhari, and he also recorded it in the Book of Loans.

... وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ...

and his wives are their mothers.

means, they are unlawful for marriage.

In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not

extend to their daughters and sisters, according to scholarly consensus.

... وَأُوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ ...

And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin,

This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them.

Ibn Abbas and others said:

"A Muhajir would inherit from an Ansari even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah.''

This was also stated by Sa`id bin Jubayr and others among scholars of the earlier and later generations.

... إِلَّا أَن تَفْعَلُوا إِلَى أَوْلِيَائِكُم مَّعْرُوفًا ...

except that you do kindness to those brothers.

means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

... كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (٦)

This has been written in the Book.

This ruling, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed.

This is the view of Mujahid and others.

(This is the case) even though Allah legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree.

And Allah knows best.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّيْنَ مِيثَاقَهُمْ وَمِنْكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ
وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظاً

33:7 And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam. We took from them a strong covenant.

لِّيَسْأَلَ الصَّـدِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَـفِرِينَ عَذَاباً
أَلِيماً

33:8 That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.

The Covenant of the Prophets

Allah tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allah and convey His Message, and to cooperate and support one another, as Allah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ النَّبِيِّيْنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَـبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ
رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ
عَلَى ذَلِكُمْ إِصْرِى قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُمْ مِّنَ الشَّـهِدِينَ

And when Allah took the covenant of the Prophets, saying:

"Take whatever I gave you from the Book and **Hikmah**, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.''

Allah said: "Do you agree, and will you take up My covenant!''

They said: "We agree.''

He said: "Then bear witness; and I am with you among the witnesses.'' (3:81)

This covenant was taken from them after their missions started.

Elsewhere in the Qur'an, Allah mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this **Ayah** and in the **Ayah**:

شَرَعَ لَكُم مِّنَ الِدينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُواْ الدِّينَ وَلاَ تَتَفَرَّقُواْ فِيهِ

He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it. (42:13)

This is the covenant which Allah took from them, as He says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ...

And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.

This **Ayah** begins with the last Prophet, as a token of respect, may the blessings of Allah be upon him, then the names of the other Prophets

are given in order, may the blessings of Allah be upon them.

... وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (٧)

We took from them a strong covenant.

Ibn Abbas said:

"The strong covenant is **Al-`Ahd** (the covenant).

لِيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ ...

That He may ask the truthful about their truth.

Mujahid said:

"This refers to, those who convey the Message from the Messengers.''

... وَأَعَدَّ لِلْكَافِرِينَ ...

And He has prepared for the disbelievers. i.e., among their nations,

... عَذَابًا أَلِيمًا (٨)

a painful torment. i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

Indeed, the Messengers of our Lord did come with the truth. (7:43)

يأَيُّهَا الَّذِينَ ءَامَنُواْ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً وَجُنُوداً لَّمْ تَرَوْهَا

33:9 O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not.

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيراً

And Allah is Ever All-Seer of what you do.

إِذْ جَآءُوكُمْ مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الأَبْصَـرُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَاْ

33:10 When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.

The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of **Al-Khandaq**, in **Shawwal** of the year 5 AH according to the well-known correct view.

Musa bin Uqbah and others said that it was in the year 4 AH.

The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khyber, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet.

They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allah heard that they had set out, he commanded the Muslims to dig a ditch (**Khandaq**) around Al-Madinah from the east. This was on the advice of Salman Al-Farisi, may Allah be pleased with him.

So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs.

The idolators came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

إِذْ جَاؤُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ (When they came upon you from above you and from below you),

The Messenger of Allah came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah.

Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah. The crisis deepened and things got worse, as Allah says:

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (There, the believers were tried and shaken with a mighty shaking). (33: 11)

They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when `Amr bin Abd Wadd Al-Amiri, who was one of the most famous and bravest horsemen of the **Jahiliyyah**, came with some other horsemen, and crossed the ditch to the Muslim side.

The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called Ali, may Allah be pleased with him, who came forward and they fought in single combat until Ali, may Allah be pleased with him, killed him, and this was a sign of imminent victory.

Then Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا ...

O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces.

Mujahid said: "This was the easterly wind.''

This view is supported by another **Hadith**:

نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُور

I was given victory by the easterly wind, and **`Ad** were destroyed by the westerly wind.

... وَجُنُودًا لَّمْ تَرَوْهَا ...

and forces that you saw not.

This refers to the angels who shook them and cast fear and terror into their hearts.

The chief of each tribe said, "O Banu so-and-so, to me!'' So they gathered around him, and he said, "Let us save ourselves,'' when Allah cast fear and terror into their hearts.

In his Sahih, Muslim recorded that Ibrahim At-Taymi said that his father said:

"We were with Hudhayfah bin Al-Yaman, may Allah be pleased with him, and a man said to him: `If I had met the Messenger of Allah I would have fought alongside him and I would have striven my utmost.'

Hudhayfah said to him: `Would you really have done that?

I was present with the Messenger of Allah during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allah said:

الْقَوْمِ يَكُونُ مَعِي يَوْمَ الْقِيَامَةِ أَلَا رَجُلٌ يَأْتِي بِخَبَرِ (Is there any man who will bring me news of the people; He will be with me on the Day of Resurrection).

None of us answered him, and he repeated it a second and a third time. Then he said:

تِنَا بِخَبَرٍ مِنَ الْقَوْمِيَاحُذَيْفَةُ قُمْ فَأْ (O Hudhayfah, get up and bring us news of the people).

When he called me by name, I had no choice but to get up. He said,

ائْتِنِي بِخَبَرِ الْقَوْمِ وَلَاتَذْعَرْهُمْ عَلَيَّ (Bring us news of the people, but do not alarm them).

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allah said,

عَلَيَّ وَلَاتَذْعَرْهُمْ (Do not alarm them).

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah. After my returning I began to feel very

cold. I told the Messenger of Allah and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah said,

قُمْ يَانَوْمَان (Get up, O sleepy one!)'''

And Allah says,

... وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٩)

And Allah is Ever All-Seer of what you do.

Then Allah says,

إِذْ جَاؤُوكُم مِّن فَوْقِكُمْ ...

When they came upon you from above you,

refers to the Confederates,

... وَمِنْ أَسْفَلَ مِنكُمْ ...

and from below you.

We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

... وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ ...

and when the eyes grew wild and the hearts reached to the throats,

means, from intense fear and terror.

... وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (١٠)

and you were harboring doubts about Allah.

Ibn Jarir said:

"Some of those who were with the Messenger of Allah, had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen.''

Muhammad bin Ishaq said concerning the **Ayah**:

وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah,

> "The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said: `Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'''

Al-Hasan said concerning the **Ayah**:

وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (and you were harboring doubts about Allah),

> "There were different kinds of thoughts; the hypocrites thought that Muhammad and his Companions would be eliminated, while the believers were certain that what Allah and His Messenger promised was true, and that He would cause the religion to prevail even if the idolators hated it.''

Ibn Abi Hatim recorded that Abu Sa`id, may Allah be pleased with him, said:

> "On the day of **Al-Khandaq**, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats.'
>
> He said:

نَعَمْ، قُولُوا:

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

Yes, say:

O Allah, cover our weak points and calm our fears.

Then (Allah) struck the faces of the enemy with the wind, and defeated them with the wind.

This was also recorded by Imam Ahmad bin Hanbal from Abu `Amir Al-`Aqadi.

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيداً

33:11 There, the believers were tried and shaken with a mighty shaking.

وَإِذْ يَقُولُ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلاَّ غُرُوراً

33:12 And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!''

وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يأَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُواْ

33:13 And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!''

وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلاَّ فِرَاراً

And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open.'' And they lay not open. They but wished to flee.

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allah tells,

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (١١)

There, the believers were tried and shaken with a mighty shaking.

> Allah tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (١٢)

And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!''

> Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation. And other people said, as Allah tells us:

وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ ...

And when a party of them said: "O people of Yathrib...''

> meaning Al-Madinah, as it was reported in the Sahih:
>
> أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ حَرَّتَيْنِ، فَذَهَبَ وَهَلِي أَنَّهَا هَجَرُ فَإِذَا هِيَ يَثْرِب
>
> I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.
>
> According to another narration: الْمَدِينَة (Al-Madinah).

It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-Amaliq whose name was Yathrib bin Ubayd bin Mahlayil bin `Aws bin Amlaq bin Lawudh bin Iram bin Sam bin Nuh.

This was the view of As-Suhayli.

He said:

> "And it was narrated from some of them that he said, `It is given eleven names in the Tawrah: Al-Madinah, Tabah, Tayyibah, Al-Miskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-`Adhra' and Al-Marhumah.'"

... لَا مُقَامَ لَكُمْ ...

There is no position for you.

> means, `here, with the Prophet , you cannot stand guard,'

... فَارْجِعُوا ...

Therefore go back,

> means, `to your houses and dwellings'.

... وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ ...

And a band of them ask for permission of the Prophet,

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him said,

> "These were Banu Harithah, who said, `We fear for our homes, that they may be robbed.'"
>
> This was also stated by others.

Ibn Ishaq mentioned that the one who said this was `Aws bin Qayzi.

... يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ...

saying: "Truly, our homes lie open."

They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allah said:

... وَمَا هِيَ بِعَوْرَةٍ ...

And they lay not open.

meaning, it is not as they claim.

... إِن يُرِيدُونَ إِلَّا فِرَارًا (١٣)

They but wished to flee.

means, they wanted to run away from the battlefield.

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلاَّ يَسِيراً

33:14 And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.

وَلَقَدْ كَانُوا۟ عَـهَدُوا۟ ٱللَّهَ مِن قَبْلُ لاَ يُوَلُّونَ ٱلأَدْبَـرَ وَكَانَ عَهْدُ ٱللَّهِ مَسْئُولاً

33:15 And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذاً لاَّ تُمَتَّعُونَ إِلاَّ قَلِيلاً

33:16 Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!''

قُلْ مَن ذَا الَّذِى يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءاً أَوْ أَرَادَ بِكُمْ رَحْمَةً

33:17 Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you!''

وَلاَ يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

And they will not find, besides Allah, for themselves any protector or any helper.

Allah tells us about those who said:

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا (١٤)

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ...

And if the enemy had entered from all sides, and they had been exhorted to **Al-Fitnah**, they would surely have committed it and would have hesitated thereupon but little.

And indeed they had already made a covenant with Allah not to turn their backs,

Allah tells us about those who said:

يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

"Truly, our homes lie open.'' And they lay not open. They but wished to flee.

If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear.

This is how it was interpreted by Qatadah, Abdur-Rahman bin Zayd and Ibn Jarir.

This is a condemnation of them in the clearest terms. Then Allah reminds them of the promise they had made to Him before this fear struck them that they would not turn their backs or flee from the battlefield.

... وَكَانَ عَهْدُ اللَّهِ مَسْؤُولًا (١٥)

and a covenant with Allah must be answered for.

means, Allah will inevitably ask them about that covenant.

قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ ...

Say: "Flight will not avail you if you flee from death or killing,

Then Allah tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner.

Allah says:

... وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا (١٦)

and then you will enjoy no more than a little while!

meaning, `after you run away and flee from battle.'

قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى

Say: "Short is the enjoyment of this world. The Hereafter is better for him who have **Taqwa**!'' (4:77)

Then Allah says:

قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٧)

Say:

"Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you!''

And they will not find, besides Allah, for themselves any protector or any helper.

meaning, they have no one else except Allah to respond to their cries.

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَآئِلِينَ لإِخْوَنِهِمْ هَلُمَّ إِلَيْنَا وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ قَلِيلاً

33:18 Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren, "Come here towards us,'' while they come not to the battle except a little,

أَشِحَّةً عَلَيْكُمْ

33:19 Being miserly towards you.

فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ

Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good.

أُوْلَـئِكَ لَمْ يُؤْمِنُواْ فَأَحْبَطَ اللَّهُ أَعْمَـلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.

Allah tells,

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ ...

Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren,

> Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

... هَلُمَّ إِلَيْنَا ...

Come here towards us,

meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

... وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا (١٨)

أَشِحَّةً عَلَيْكُمْ ...

they come not to the battle except a little, being miserly towards you.

> i.e., `they are mean and have no love or mercy towards you.'

As-Suddi said:

> أَشِحَّةً عَلَيْكُمْ (Being miserly towards you). means, with the booty.

...فَإِذَا جَاء الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ...

Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;

> means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

... فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ ...

but when the fear departs, they will smite you with sharp tongues,

> means, when security is restored, they will speak eloquently and nicely, claiming that they were the

bravest and most chivalrous of men, but they are lying.

Ibn Abbas, may Allah be pleased with him, said: سلَقُوكُم (they will smite you) means,

"they will start to talk about you.''

Qatadah said:

"But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, `Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth.''

... أَشِحَّةً عَلَى الْخَيْرِ ...

are miserly towards good,

meaning that there is no goodness in them, for they have combined cowardice with lies and little good.

Allah says:

... أُوْلَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (١٩)

Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُواْ وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّواْ لَوْ أَنَّهُمْ بَادُونَ فِى الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَآئِكُمْ وَلَوْ كَانُواْ فِيكُمْ مَّا قَاتَلُواْ إِلاَّ قَلِيلاً

33:20 They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the Bedouins, seeking news about you; and if they were to be among you, they would not fight but little.

Another aspect of their abhorrent attribute of cowardice and fear:

Allah tells;

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ...

They think that the Confederates have not yet withdrawn;

and that they are still close by and will return.

... وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ ...

and if the Confederates should come, they would wish they were in the deserts among the Bedouins, seeking news about you;

means, `if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

... وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا (٢٠)

and if they were to be among you, they would not fight but little. means,

`if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allah knows best about them.

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيراً

33:21 Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ

33:22 And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.''

وَمَا زَادَهُمْ إِلاَّ إِيمَانًا وَتَسْلِيماً

And it only added to their faith and to their submissiveness.

The Command to follow the Messenger

This **Ayah** is an important principle, to follow the Messenger of Allah in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet as an example on the day of **Al-Ahzab**, with regard to patience, guarding, striving and waiting for Allah to provide the way out; may the peace and blessings of Allah be upon him forever, until the Day of Judgement.

Allah says to those who were anxious and impatient and were shaken by feelings of panic on the day of **Al-Ahzab**:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ...

Indeed in the Messenger of Allah you have a good example to follow,

meaning, `why do you not take him as an example and follow his lead'

Allah says:

... لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

for him who hopes in Allah and the Last Day, and remembers Allah much.

The Attitude of the Believers towards the Confederates

Then Allah tells us about His believing servants who believed Allah's promise to them and how He will make the consequences good for them in this world and in the Hereafter.

He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ...

And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.''

Ibn Abbas, may Allah be pleased with him, and Qatadah said:

"They mean what Allah said in Surah **Al-Baqarah**:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you!

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah!''

Yes! Certainly, the help of Allah is near! (2:214)

meaning, `this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.'

Allah says: **وَصَدَقَ اللَّهُ وَرَسُولُهُ** (and Allah and His Messenger had spoken the truth).

... وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا (٢٢)

And it only added to their faith and to their submissiveness.

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease.

We have stated this at the beginning of our commentary on Al-Bukhari, praise be to Allah.

وَمَا زَادَهُمْ (And it only added) means, at that time of stress and difficulty.

إِلَّا إِيمَانًا (to their faith) in Allah,

وَتَسْلِيمًا (and to their submissiveness). means their submission to His commands and their obedience to His Messenger.

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـهَدُوا۟ اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَى نَحْبَهُ وَمِنْهُمْ مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلاً

33:23 Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.

لِّيَجْزِىَ اللَّهُ الصَّـدِقِينَ بِصِدْقِهِمْالْمُنَـفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً

33:24 That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah

Allah says;

مِنَ الْمُؤْمِنِينَ رِجَالٌ...

Among the believers are men,

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

... صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ ...

...who (they) have been true to their covenant with Allah; of them some have fulfilled their **Nahbah**;

Some of them said:

> "Met their appointed time (i.e., death).''

Al-Bukhari said,

> "Their covenant, and refers back to the beginning of the Ayah.''

... وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (٢٣)

and some of them are still waiting, but they have never changed in the least.

> means, they have never changed or broken their covenant with Allah.

Al-Bukhari recorded that Zayd bin Thabit said:

> "When we wrote down the **Mushaf**, an **Ayah** from Surah **Al-Ahzab** was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah bin Thabit Al-Ansari, may Allah be pleased with him, whose testimony the Messenger of Allah counted as

equal to that of two other men. The **Ayah** in question was:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ (Among the believers are men who have been true to their covenant with Allah;)''

This was recorded by Al-Bukhari but not by Muslim,

It was also recorded by Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in the chapters on Tafsir in their **Sunans**.

At-Tirmidhi said, "**Hasan Sahih**.

Al-Bukhari also recorded that Anas bin Malik, may Allah be pleased with him, said:

"We think that this **Ayah** was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ (Among the believers are men who have been true to their covenant with Allah).''

This was reported only by Al-Bukhari, but there are corroborating reports with other chains of narration.

Imam Ahmad recorded that Anas said:

"My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at **Badr**, and this distressed him. He said:

`The first battle at which the Messenger of Allah was present, and I was absent; if Allah shows me another battle with the Messenger of Allah, Allah will see what I will do!'

He did not want to say more than that. He was present with the Messenger of Allah at **Uhud**,

where he met Sa`d bin Mu`adh, may Allah be pleased with him.

Anas, may Allah be pleased with him, said to him, `O Abu `Amr! Where are you going?'

He replied, `I long for the fragrance of Paradise and I have found it near the mountain of **Uhud**.'

He fought them until he was killed, may Allah be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi` bint Al-Nadr said, `I only recognized my brother by his fingertips.' Then this **Ayah** was revealed:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

> Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.

They used to think that it had been revealed concerning him and his companions, may Allah be pleased with them.''

This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i.

Ibn Jarir narrated that Musa bin Talhah said:

"Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, stood up and said, `I heard the Messenger of Allah say:

طَلْحَةُ مِمَّنْ قَضَى نَحْبَه

> Talhah is one of those who have fulfilled their **Nahbah**.'''

Mujahid said concerning the **Ayah**:

فَمِنْهُم مَّن قَضَى نَحْبَهُ (of them some have fulfilled their **Nahbah**),

"Their covenant,

وَمِنْهُم مَّن يَنتَظِرُ (and some of them are still waiting),

they are waiting for battle so that they can do well. ''

Al-Hasan said:

فَمِنْهُم مَّن قَضَى نَحْبَهُ (of them some have fulfilled their **Nahbah**),

"They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least.''

This was also the view of Qatadah and Ibn Zayd.

Some of them said that the word **Nahbah** means a vow.

وَمَا بَدَّلُوا تَبْدِيلًا (but they have never changed in the least).

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلاَّ فِرَارًا

"Truly, our homes lie open.'' And they lay not open. They but wished to flee. (33:13)

وَلَقَدْ كَانُواْ عَـهَدُواْ اللَّهَ مِن قَبْلُ لاَ يُوَلُّونَ الأٌدْبَـرَ

And indeed they had already made a covenant with Allah not to turn their backs, (33:15)

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاء أَوْ يَتُوبَ عَلَيْهِمْ ...

That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.

Allah tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do.

As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts. (47:31)

This refers to knowing something after it happens, even though Allah knows it before it comes to pass.

Allah says:

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen. (3:179)

Allah says here:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ ...

That Allah may reward the men of truth for their truth,

meaning, for their patience in adhering to the covenant they had made with Allah and keeping

their promise. وَيُعَذِّبَ الْمُنَافِقِينَ (and punish the hypocrites), who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him (in the Hereafter), when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath,

He says:

... إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا (٢٤)

Verily, Allah is Oft-Forgiving, Most Merciful.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْراً وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيّاً عَزِيزاً

33:25 And Allah drove back those who disbelieved in their rage: they gained no advantage. Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty.

Allah drove back the Confederates disappointed and lost

Allah said:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ...

And Allah drove back those who disbelieved in their rage: they gained no advantage.

Allah tells us how he drove the Confederates away from Al-Madinah by sending against them a wind and troops of angels. If Allah had not made his Messenger a Mercy

to the Worlds, this wind would have been more severe than the barren wind which He sent against **`Ad**, but Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ

> And Allah would not punish them while you are amongst them. (8:33)

So, Allah sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

... وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ...

Allah sufficed for the believers in the fighting.

> means, they did not have to fight them in order to expel them from their land, but Allah Alone sufficed them and helped His servant and granted victory to His troops.

Hence the Messenger of Allah used to say,

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَه

> None has the right to be worshipped but Allah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.
>
> This was reported from a **Hadith** of Abu Hurayrah, may Allah be pleased with him.

In the Two **Sahihs** it was recorded that Abdullah bin Abi `Awfa, may Allah be pleased with him, said:

"The Messenger of Allah invoked Allah against the Confederates and said:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

O Allah, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allah defeat them and shake them.

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ (Allah sufficed for the believers in the fighting).

This **Ayah** indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imam Ahmad recorded that Sulayman bin Surad, may Allah be pleased with him, said:

"On the day of Al-Ahzab, the Messenger of Allah said:

الْآنَ نَغْزُوهُمْ وَلَا يَغْزُونَنَا

Now we will attack them and they will not attack us.

This was also recorded by Al-Bukhari in his Sahih.

... وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (٢٥)

And Allah is Ever All-Strong, All-Mighty.

means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allah granted victory to Islam and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

وَأَنزَلَ الَّذِينَ ظَـهَرُوهُم مِّنْ أَهْلِ الْكِتَـبِ مِن صَيَاصِيهِمْ
وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ فَرِيقاً تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقاً

33:26 And those of the People of the Scripture who backed them, Allah brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـرَهُمْ وَأَمْوَلَهُمْ وَأَرْضاً لَّمْ تَطَئُوهَا

33:27 And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden.

وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيراً

And Allah is able to do all things.

The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madinah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allah.

This happened by the agency of Huyay bin Akhtab An-Nadari, may Allah curse him, who entered their stronghold and would not leave their leader, Ka`b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was,

"Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muhammad and his companions.''

Ka`b said to him, "No, by Allah, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone.''

But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates

went away without doing anything, he (Huyay) would join them in their stronghold and would share their fate.

When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allah, he and the Muslims were very distressed by that.

When Allah helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allah returned to Al-Madinah in triumph and the people put down their weapons. While the Messenger of Allah was washing off the dust of battle in the house of Umm Salamah, may Allah be pleased with her, Jibril, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade.

He said, "Have you put down your weapons, O Messenger of Allah!''

He said, "Yes.''

He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people.''

Then he said: "Allah, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah.''

According to another report,

"What a fighter you are! Have you put down your weapons!''

He said, "Yes.''

He said, "But we have not put down our weapons yet, get up and go to these people.''

He said: "Where?''

He said, "Banu Qurayzah, for Allah has commanded me to shake them.''

So the Messenger of Allah got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madinah. This was after **Salat Az-Zuhr**.

He said,

لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّاافِي بَنِي قُرَيْظَة

> No one among you should pray **`Asr** except at Banu Qurayzah.

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying,

"The Messenger of Allah only wanted to make us march quickly.''

Others said, "We will not pray it until we reach Banu Qurayzah.''

Neither of the two groups were rebuked for what they did.

The Messenger of Allah followed them. He left Ibn Umm Maktum, may Allah be pleased with him, in charge of Al-Madinah, and he had given the flag to Ali bin Abi Talib, may Allah be pleased with him. Then the Messenger of Allah went to them (Banu Qurayzah) laying siege to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa`d bin Mu`adh, the leader of `Aws because they had been their allies during the **Jahiliyyah**, so they thought that he would treat them kindly as Abdullah bin Ubayy bin Salul had done for his allies of Banu Qaynuqa,` when he had asked the Messenger of Allah to set them free. So, these people thought that Sa`d would do the same for them as Ibn Ubayy had done for those people.

They did not know that Sa`d had been struck by an arrow in his medial arm vein during the campaign of **Al-Khandaq**. The Messenger of Allah had had his vein cauterized and had brought him to stay in a tent in the **Masjid** so that he could keep a close eye on him. One of the things that Sa`d, may Allah be pleased with him, said in his supplication was,

> "O Allah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah.''

Allah answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allah called him to come from Al-Madinah to pass judgement on them.

When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the `Aws began to urge him not to be too harsh, saying,

"O Sa`d, they are your clients so be kind to them, trying to soften his heart.''

But he kept quiet and did not answer them. When they persisted in their request, he said,

"Now it is time for Sa`d to make sure that no rebuke or censure will divert him from the path of Allah.''

Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allah was, the Messenger of Allah said: قُومُوا إِلَى سَيِّدِكُم (Stand up for your leader).

So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allah said:

إِنَّ هَؤُلَاءِ وَأَشَارَ إِلَيْهِمْ قَدْ نَزَلُوا عَلَى حُكْمِكَ، فَاحْكُمْ فِيهِمْ بِمَا شِئْتَ

> These people -- (and he pointed to them) -- (have agreed to accept your judgement, so pass judgement on them as you wish.

Sa`d, may Allah be pleased with him, said: "My judgement will be carried out''

The Messenger of Allah said: "Yes.''

He said, "And it will be carried out on those who are in this tent.''

He said, "Yes.''

He said, "And on those who are on this side.'' -- and he pointed towards the side where the Messenger of Allah was, but he did

not look directly at the Messenger of Allah out of respect for him.

The Messenger of Allah said to him: "Yes.''

So Sa`d, may Allah be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized.''

The Messenger of Allah said:

لَقَدْ حَكَمْتَ بِحُكْمِ اللهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْقِعَة

> You have judged according to the ruling of Allah from above the seven heavens.
>
> According to another report:

لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِك

> You have judged according to the ruling of the Sovereign.

Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.

All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Sirah which we have written, praise and blessings be to Allah.

Allah says;

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُم ...

> And those who backed them, Allah brought them down,
>
> > means, those who helped and supported them in their war against the Messenger of Allah.

... مِّنْ أَهْلِ الْكِتَابِ ...

> of the People of the Scripture,

means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hijaz long ago, seeking to follow the Unlettered Prophet of whom they read in the **Tawrah** and **Injil**.

فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِ

then when there came to them that which they had recognized, they disbelieved in it. (2:89)

May the curse of Allah be upon them.

... مِن صَيَاصِيهِمْ ...

from their forts,

means, from their strongholds.

This was the view of Mujahid, Ikrimah, Ata', Qatadah, As-Suddi and others of the **Salaf**.

... وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ...

and cast terror into their hearts;

means fear, because they had supported the idolators in their war against the Messenger of Allah and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers.

Allah says:

... فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (٢٦)

a group you killed, and a group you made captives.

Those who were killed were their warriors, and the prisoners were their children and women.

Imam Ahmad recorded that Atiyah Al-Qurazi said,

"I was shown to the Prophet on the day of Qurayzah, because they were not sure about me. The Prophet told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners.''

This was also recorded by the **Sunan** compilers, and At-Tirmidhi said it is **Hasan Sahih**.''

An-Nasa'i also recorded something similar from Atiyah.

And Allah says:

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ ...

And He caused you to inherit their lands, and their houses, and their riches,

means, `He gave these things to you after you killed them.'

... وَأَرْضًا لَّمْ تَطَؤُوهَا ...

and a land which you had not trodden.

It was said that this was Khyber, or that it was the lands of the Persians and Romans.

Ibn Jarir said,

"It could be that all of these are referred to

... وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢٧)

And Allah is able to do all things.''

يأَيُّهَا النَّبِىُّ قُل لاًّزْوَجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً

33:28 O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'

وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الاٌّخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَـتِ مِنكُنَّ أَجْراً عَظِيماً

33:29 "But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.''

Giving the Wives of the Prophet the Choice

Here Allah commands His Messenger to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet for which they will have a great reward with Allah.

They chose Allah and His Messenger and the Home of the Hereafter, may Allah be pleased with them. Then Allah gave them the best both of this world and of the Hereafter.

Al-Bukhari narrated from A'ishah, may Allah be pleased with her, the wife of the Prophet that the Messenger of Allah came to her when Allah commanded him to give his wives the choice. She said,

> "The Messenger of Allah started with me, and said,
>
> إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْك
>
> I am going to tell you about something and you do not have to hasten to respond until you consult your parents.''

He knew that my parents would never tell me to leave him.

Then he said: إنَّ اللهَ تَعَالَى قالَ (Allah says) and he recited the two **Ayat**:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (٢٨)

وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا (٢٩)

> O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'
>
> "But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.''

I said to him,

> "Concerning what do I need to consult my parents I choose Allah and His Messenger and the Home of the Hereafter.''

He also narrated it without a chain of narrators, and added,

> "She said, then all the wives of the Prophet did the same as I.''

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, said:

"The Messenger of Allah gave us the choice, and we chose him, so giving us that choice was not regarded as divorce.''

It was recorded by (Al-Bukhari and Muslim) from the Hadith of Al-A`mash.

Imam Ahmad recorded that Jabir, may Allah be pleased with him, said:

> "Abu Bakr, may Allah be pleased with him, came to ask permission to see the Messenger of Allah and the people were sitting at his door, and the Prophet was sitting, but he did not give him permission.
>
> Then Umar, may Allah be pleased with him, came and asked permission to see him, but he did not give him permission.
>
> Then he gave Abu Bakr and Umar, may Allah be pleased with them both, permission, and they entered. The Prophet was sitting with his wives around him, and he was silent.
>
> Umar, may Allah be pleased with him, said, `I will tell the Prophet something to make him smile.'
>
> Umar, may Allah be pleased with him, said, `O Messenger of Allah, if only you had seen the daughter of Zayd -- the wife of Umar -- asking me to spend on her just now; I broke her neck!'
>
> The Messenger of Allah smiled so broadly that his molars could be seen, and he said, هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَة (They are around me asking me to spend on them).
>
> Abu Bakr, may Allah be pleased with him, got up to deal with A'ishah; and Umar, may Allah be pleased with him, got up to deal with Hafsah, and both of them were saying, `You are asking the Prophet for that which he does not have!'
>
> But the Messenger of Allah stopped them, and they (his wives) said, `By Allah, after this we will not ask the Messenger of Allah for anything that he does not have.'
>
> Then Allah revealed the **Ayah** telling him to give them the choice, and he started with A'ishah, may Allah be pleased with her.
>
> He said,

إِنِّي أَذْكُرُ لَكِ أَمْرًا مَا أُحِبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْك

> I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.

She said, `What is it.'

He recited to her: **يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ** (O Prophet! Say to your wives)...

A'ishah, may Allah be pleased with her, said, `Do I need to consult my parents concerning you I choose Allah and His Messenger, but I ask you not to tell of my choice to your other wives.'

He said:

إِنَّ اللهَ تَعَالَى لَمْ يَبْعَثْنِي مُعَنِّفًا، ولَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا، لَا تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا

> Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.''

This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it.

Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh --

- A'ishah,
- Hafsah.
- Umm Habibah,
- Sawdah and
- Umm Salamah, (may Allah be pleased with them).

And he was also married to

- Safiyyah bint Huyay An-Nadariyyah,

- Maymunah bint Al-Harith Al-Hilaliyyah,
- Zaynab bint Jahsh Al-Asadiyyah and
- Juwayriyyah bint Al-Harith Al-Mustalaqiyyah, (may Allah be pleased with all of them).

يٰنِسَآءَ النَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَـحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

33:30 O wives of the Prophet! Whoever of you commits an open Fahishah, the torment for her will be doubled, and that is ever easy for Allah.

وَمَن يَقْنُتْ مِنكُنَّ للَّهِ وَرَسُولِهِ وَتَعْمَلْ صَـلِحاً نُّؤْتِهَـآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقاً كَرِيماً

33:31 And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.

The Wives of the Prophet are not like Other Women

Allah says;

يَا نِسَاء النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠)

O wives of the Prophet! Whoever of you commits an open **Fahishah**, the torment for her will be doubled, and that is ever easy for Allah.

This **Ayah** is addressed to the wives of the Prophet who chose Allah and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allah. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open **Fahishah**.

Ibn Abbas, may Allah be pleased with him, said:

> "This means **Nushuz** (rebellion) and a bad attitude.''
>
> Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the **Ayat**:
>
> وَلَقَدْ أُوْحِىَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
>
> And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain.'' (39:65)
>
> وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُمْ مَّا كَانُواْ يَعْمَلُونَ
>
> But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them. (6:88)
>
> قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ
>
> Say: "If the Most Gracious had a son, then I am the first of (Allah's) worshippers.'' (43:81)
>
> لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ
>
> Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible. (39:4)
>
> Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their **Hijab**.

Allah says:

... مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ...

Whoever of you commits an open **Fahishah**, the torment for her will be doubled,

Malik narrated from Zayd bin Aslam: **يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ** (the torment for her will be doubled),

"In this world and the next.''

Something similar was narrated from Ibn Abi Najih, from Mujahid.

... وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠)

and that is ever easy for Allah.

it is very easy indeed.

Then Allah mentions His justice and His bounty, in the Ayah:

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ ...

And whosoever of you is obedient to Allah and His Messenger,

i.e., obeys Allah and His Messenger,

... وَتَعْمَلْ صَالِحًا ...

and does righteous good deeds,

... نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا (٣١)

We shall give her, her reward twice over, and We have prepared for her a noble provision.

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allah in the highest reaches of **`Illiyin**, above the dwellings of all the people, in **Al-Wasilah** which is the closest of the dwellings of Paradise to the Throne.

يٰنِسَآءَ النَّبِىِّ

33:32 O wives of the Prophet!

لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَآءِ إِنِ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِى فِى قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَّعْرُوفاً

You are not like any other women. If you keep you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.

وَقَرْنَ فِى بُيُوتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَـهِلِيَّةِ الاٍّولَى
وَأَقِمْنَ الصَّلَوةَ وَءَاتِينَ الزَّكَـوةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

33:33 And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salah, and give Zakah and obey Allah and His Messenger.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُـمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيـراً

Allah wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.

وَاذْكُـرْنَ مَا يُتْلَـى فِى بُيُوتِكُـنَّ مِنْ ءَايَـتِ اللَّهِ
وَالْحِكْـمَةِ إِنَّ اللَّهَ كَانَ لَطِيفاً خَبِيراً

33:34 And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.

Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

Allah enjoined upon the wives of the Prophet;

يَا نِسَاء النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاء إِن اتَّقَيْتُنَّ ...

O wives of the Prophet!

You are not like any other women. If you keep you have **Taqwa**,

> These are the good manners which Allah enjoined upon the wives of the Prophet so that they would be an example for the women of the **Ummah** to follow. Allah said, addressing the wives of the Prophet that they should fear Allah as He commanded them, and that no other woman is like them or can be their equal in virtue and status.

Then Allah says:

... فَلَا تَخْضَعْنَ بِالْقَوْلِ ...

then be not soft in speech,

As-Suddi and others said, this means, do not be gentle in speech when addressing men.

Allah says:

... فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ ...

lest he in whose heart is a disease should be moved with desire,

> means, something unclean.

... وَقُلْنَ قَوْلًا مَّعْرُوفًا (٣٢)

but speak in an honorable manner.

Ibn Zayd said:

> "Decent and honorable talk that is known to be good.''

> This means that she should address non-**Mahram** men in a manner in which there is no softness, i.e., a woman should not address a non-**Mahram** man in the same way that she addresses her husband.

وَقَرْنَ فِي بُيُوتِكُنَّ ...

And stay in your houses,

> means, stay in your houses and do not come out except for a purpose.

One of the purposes mentioned in Shariah is **prayer** in the **Masjid**, so long as the conditions are fulfilled, as the Messenger of Allah said:

لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلْيَخْرُجْنَ وَهُنَّ تَفِلَات

> Do not prevent the female servants of Allah from the **Masjids** of Allah, but have them go out without wearing fragrance.

According to another report:

وَبُيُوتُهُنَّ خَيْرٌ لَهُن

> even though their houses are better for them.

... وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ...

and do not **Tabarruj** yourselves like the **Tabarruj** of the times of ignorance,

Mujahid said:

> "Women used to go out walking in front of men, and this was the **Tabarruj** of **Jahiliyyah**.''

Qatadah said: وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى (and do not **Tabarruj** yourselves like the **Taburruj** of the times of ignorance),

> "When they go out of their homes walking in a shameless and flirtatious manner, and Allah, may He be exalted, forbade that.''

Muqatil bin Hayyan said:

> "**Tabarruj** is when a woman puts a **Khimar** on her head but does not tie it properly."
>
> So her necklaces, earrings and neck, and all of that can be seen. This is **Tabarruj**, and Allah addresses all the women of the believers with regard to **Tabarruj**.

... وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ...

and perform the **Salah**, and give **Zakah** and obey Allah and His Messenger.

> Allah first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allah alone with no partner or associate, and paying **Zakah**, which means doing good to other people.
>
> **وَأَطِعْنَ اللَّهَ وَرَسُولَهُ** (and obey Allah and His Messenger). This is an instance of something specific being followed by something general.

The Wives of the Prophet are Members of His Household (Ahl Al-Bayt)

Allah says;

... إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification.

This is a clear statement that the wives of the Prophet are included among the members of his family (**Ahl Al-Bayt**) here, because they are the reason why this **Ayah** was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view.

Ibn Jarir recorded that Ikrimah used to call out in the marketplace:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

(Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification).

> "This was revealed solely concerning the wives of the Prophet.''

Ibn Abi Hatim recorded that Ibn Abbas said concerning the **Ayah**: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (Allah wishes only to remove **Ar-Rijs** from you, O members of the family),

> "It was revealed solely concerning the wives of the Prophet.''

Ikrimah said:

> "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet, I am prepared to meet with him and pray and invoke the curse of Allah upon those who are lying.''

So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarir narrated that Safiyyah bint Shaybah said:

> "A'ishah, may Allah be pleased with her, said,
>
> `The Prophet went out one morning wearing a striped cloak of black camel's hair. Al-Hasan, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Al-Hussein, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Fatima, may Allah be pleased with her, came and he wrapped her in the cloak with him. Then Ali, may Allah be pleased with him, came and he wrapped him in the cloak with him, then he said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

(Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification).

This was recorded by Muslim.

In his **Sahih**, Muslim recorded that Yazid bin Hayyan said:

"Husayn bin Sabrah, Umar bin Muslim and I went to Zayd bin Arqam, may Allah be pleased with him, and when we had sat down with him, Husayn said:

`You are so fortunate, O Zayd! You saw the Messenger of Allah and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allah.'

He said, `O son of my brother, by Allah, I have grown old and it has been a long time, and I have forgotten some of the things that I used to know from the Messenger of Allah. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said,

`One day, the Messenger of Allah stood up to address us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allah and thanked Him, and he preached and reminded us. Then he said:

أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللهِ تَعَالَى، فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللهِ وَاسْتَمْسِكُوا بِه

Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I

am leaving behind two things with you, the first of which is the Book of Allah in which is guidance and light, so seize the Book of Allah and hold fast to it.

He urged them to cling to the Book of Allah, then he said:

وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي

And the members of my family (**Ahl Al-Bayt**): Remember Allah with regard to the members of my family, remember Allah with regard to the members of my family.

saying it three times.' Husayn said to him, `Who are the members of his family (**Ahl Al-Bayt**), O Zayd! Are not his wives members of his family?'

He said, `His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.'

He said, `Who are they!'

He said, `They are the family of Ali, the family of Aqil, the family of Jafar and the family of Abbas, may Allah be pleased with them.'

He said, `Were all of these forbidden to receive charity after his death!'

He said, `Yes.'''

This Commentary is from Zayd bin Arqam and is not **Marfu`**

The Command to follow the Qur'an and Sunnah

The one who ponders the meaning of the Qur'an will have no doubt that the wives of the Prophet are included among those

who are referred to in the **Ayah**: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification). The context clearly refers to them.

Allah then says:

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ...

And remember, that which is recited in your houses of the **Ayat** of Allah and **Al-Hikmah**.

meaning, `act in accordance with that of the Qur'an and **Sunnah** which Allah revealed to His Messenger in your houses.'

This was the view of Qatadah and others.

`And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.'

A'ishah As-Siddiqah bint As-Siddiq, may Allah be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allah in the bed of any of his wives except hers, as he stated. Some of the scholars, may Allah have mercy on them, said:

"This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him, may Allah be pleased with her.''

So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abi Hatim recorded that Abu Jamilah said:

"Al-Hasan bin Ali, may Allah be pleased with them both, was appointed as Khalifah when Ali was killed.''

He said:

"While he was praying, a man leapt on him and stabbed him with a dagger.''

Hussein claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan, may Allah be pleased with him, was prostrating at the time.

He said, "They claimed that he received the wound in his hip. He was ill as a result for many months, then he recovered. He ascended the Minbar and said: `O people of Iraq! Have **Taqwa** of Allah concerning us, for we are your leaders and your guests, and we are members of the family (**Ahl Al-Bayt**) concerning whom Allah said: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (Allah wishes only to remove **Ar-Rijs** from you, O members of the family, and to purify you with a thorough purification).' He kept saying this until there was no one left in the **Masjid** who was not weeping and sobbing.''

Allah then says:

... إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (٣٤)

Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.

means, `by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.'

Ibn Jarir, may Allah have mercy on him, said:

"And remember how Allah blessed you by causing the **Ayat** of Allah and **Al-Hikmah** to be recited in your houses, so give thanks to Allah for that and praise Him.

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (Verily, Allah is Ever Most Courteous, Well-Acquainted with all things).

means, `He is kind towards you, for He has caused the **Ayat** of Allah and **Al-Hikmah** to be recited in your houses,'

and **Al-Hikmah** means the **Sunnah**.

And He is Well-Acquainted with you means, `He chose you as wives for His Messenger.'

Qatadah said: وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ (And remember, that which is recited in your houses of the **Ayat** of Allah and **Al-Hikmah**),

"He is reminding them of His favor.''

This was narrated by Ibn Jarir.

Atiyah Al-`Awfi commented on the **Ayah**: إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (Verily, Allah is Ever Most Courteous, Well-Acquainted with all things).

"He knows when and where to reveal **Al-Hikmah**.''

This was recorded by Ibn Abi Hatim, then he said: "This was also narrated from Ar-Rabi` bin Anas from Qatadah.''

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَـتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ
وَالْقَـنِتِينَ وَالْقَـنِتَـتِ وَالصَّـدِقِينَ وَالصَّـدِقَـتِ
وَالصَّـبِرِينَ وَالصَّـبِرَتِ وَالْخَـشِعِينَ وَالْخَـشِعَـتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَـتِ وَالصَّـئِمِينَ والصَّـئِمَـتِ
وَالْحَـفِظِينَ فُرُوجَهُمْ وَالْحَـفِظَـتِ وَالذَكِرِينَ اللَّهَ كَثِيراً
وَالذَكِرَتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيماً

33:35 Verily, the Muslims: men and women, the believers: men and women, the Qanit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khashi`: men and the women, the men and the women who give Sadaqat, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward.

The Reason for Revelation

Imam Ahmad recorded that Umm Salamah, may Allah be pleased with her, the wife of the Prophet said,

> "I said to the Prophet, `Why is it that we are not mentioned in the Qur'an as men are?'
>
> Then one day without my realizing it, he was calling from the **Minbar** and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the **Minbar**: يَاأَيُّهَا النَّاسُ إِنَّ اللهَ تَعَالَى يَقُولُ (O people! Verily Allah says):
>
> إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...
>
> Verily, the Muslims: men and women, the believers: men and women...) to the end of the **Ayah**.''
>
> This was also recorded by An-Nasa'i and Ibn Jarir.
>
> إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...
>
> Verily, the Muslims: men and women, the believers: men and women...
>
>> indicates that **Iman** is something other than Islam, and that it is more specific, because **Allah** says:
>>
>> قَالَتِ الأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُواْ وَلَـكِن قُولُواْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ الايمَـنُ فِى قُلُوبِكُمْ
>>
>> The Bedouins say: "We believe.''
>>
>> Say: "You believe not but you only say, `We have surrendered (in Islam),' for faith has not yet entered your hearts.'' (49:14)
>
> In the Two **Sahihs**, it says:
>
> لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِن

The adulterer does not commit adultery at the time when he is a believer.

For it snatches away his **Iman**, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that **Iman** is more specific than Islam, as we have stated at the beginning of our commentary on Al-Bukhari.

... وَالْقَانِتِينَ وَالْقَانِتَاتِ ...

the **Qanit**: men and the women,

Al-Qunut means obedience during quite time.

أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ الَّيْلِ سَـجِداً وَقَآئِماً يَحْذَرُ الاٌّخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِ

Is one who is (**Qanit**) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9)

وَلَهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

To Him belongs whatever is in the heavens and the earth. All are **Uqnuti** (**Qanitun**) to Him. (30:26)

يمَرْيَمُ اقْنُتِى لِرَبِّكِ وَاسْجُدِى وَارْكَعِى مَعَ الرَكِعِينَ

O Maryam! "**Uqnuti** to your Lord and prostrate, and bow with **Ar-Raki`in** (those who bow)." (3:43)

وَقُومُواْ لِلَّهِ قَـنِتِينَ

And stand before Allah **Qanitin**. (2: 238)

So, beyond Islam there is a higher level to be reached, which is **Iman**, and **Qunut** stems from them both.

... وَالصَّادِقِينَ وَالصَّادِقَاتِ ...

the men and women who are truthful,

This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allah be pleased with them, were never known to have lied even once, neither during **Jahiliyyah** nor in Islam. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا

You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise.

And beware of lying, for lying leads to immorality and immorality leads to Hell.

A man will keep telling the truth and striving to do so until he will be recorded with Allah as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allah as a liar.

And there are many Hadiths on this topic.

... وَالصَّابِرِينَ وَالصَّابِرَاتِ ...

the men and the women who are patient,

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when

disaster first strikes, then after that it becomes easier, and this is true steadfastness.

... وَالْخَاشِعِينَ وَالْخَاشِعَاتِ ...

the **Khashi`**: men and the women,

Khushu` means serenity and tranquility, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allah and the awareness that He is constantly watching, as mentioned in the **Hadith**:

اعْبُدُ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Worship Allah as if you can see Him, for if you cannot see Him, He can see you.

... وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ ...

the men and the women who give **Sadaqat**,

As-Sadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allah and as a good deed to His creation.

It was recorded in the Two **Sahihs**:

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ فَذَكَرَ مِنْهُمْ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَاتَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ

There are seven whom Allah will shade with His Shade on the Day when there will be no shade except His Shade -- and among them he mentioned -- . ..a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.

According to another **Hadith**:

وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ الْمَاءُ النَّارَ

Sadaqah extinguishes bad deeds just as water extinguishes fire.

There are many Hadiths which encourage charitable giving;

this topic is discussed in detail elsewhere.

... وَالصَّائِمِينَ وَالصَّائِمَاتِ ...

the men and the women who fast,

According to a Hadith narrated by Ibn Majah:

وَالصَّوْمُ زَكَاةُ الْبَدَن

Fasting is the **Zakah** of the body.

In other words, it purifies it and cleanses it of things that are bad in both physical and **Shar`i** terms.

Sa`id bin Jubayr said:

"Whoever fasts **Ramadan** and three days of each month, is included in the **Ayah**, **وَالصَّائِمِينَ وَالصَّائِمَاتِ** (the men and the women who fast),''

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allah said:

يَامَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاء

O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.

It is quite apt that next should be mentioned:

... وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ ...

the men and the women who guard their chastity,

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted.

Allah says:

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ

إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

فَمَنِ ابْتَغَى وَرَآءَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْعَادُونَ

And those who guard their chastity. Except from their wives or the whom their right hands possess -- for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers. (70:29-31)

... وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ ...

and the men and the women who remember Allah much,

Ibn Abi Hatim recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا رَكْعَتَيْنِ كُتِبَا تِلْكَ اللَّيْلَةَ مِنَ الذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَات

If a man wakes his wife at night and they pray two **Rak`ahs**, they will recorded that night as being among the men and the women who remember Allah much.

This was recorded by Abu Dawud, An-Nasa'i and Ibn Majah from the Hadith of Abu Sa`id and Abu Hurayrah, may Allah be pleased with them both, from the Prophet.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said:

"The Messenger of Allah was walking along a road in Makkah, and he came to (the mountain of) Jumdan, and said,

هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُون

This is **Jumdan**, go ahead, for the **Mufarridun** have gone ahead. (The men and the women who remember Allah much).

Then he said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِين

O Allah, forgive those who shaved their hair.

They said, `And those who shortened.'

He said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِين

O Allah, forgive those who shaved their hair.

They said, `And those who shortened.'

وَالْمُقَصِّرِين

And those who shortened.

This was recorded by Imam Ahmad with this chain of narration.

It was also recorded by Muslim, except for the last part of it.

... أعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا (٣٥)

Allah has prepared for them forgiveness and a great reward.

Here Allah tells us that for all of those mentioned in this **Ayah**, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَـلاً مُّبِيناً

33:36 It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

The Reason for Revelation

Imam Ahmad recorded that Abu Barzah Al-Aslami said:

> "Julaybib was a man who used to enter upon women and joke with them. I said to my wife, `Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.'
>
> If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. The Prophet said to one of the Ansar: زَوِّجْنِي ابْنَتَك (Give me your daughter for marriage).
>
> He said, `Yes, O Messenger of Allah, it would be an honor and a blessing.'
>
> He said, إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي (I do not want her for myself).
>
> He said, `Then for whom, O Messenger of Allah?'
>
> He said, لِجُلَيْبِيب (For Julaybib).
>
> He said, `O Messenger of Allah, let me consult her mother.'
>
> So he went to the girl's mother and said, `The Messenger of Allah is proposing marriage for your daughter.'
>
> She said, `Yes, it would be a pleasure.'

He said, `He is not proposing to marry her himself, he is proposing on behalf of Julaybib.'

She said, `What! Julaybib No, by Allah, we will not marry her to him.'

When he wanted to get up and go to the Messenger of Allah to tell him what the girl's mother had said, the girl asked, `Who is asking for my hand!'

So her mother told her, and she said, `Are you refusing to follow the command of the Messenger of Allah? Follow his command, for I will not come to any harm.'

So her father went to the Messenger of Allah and said, `Deal with her as you wish.' So he married her to Julaybib. Then the Messenger of Allah went out on one of his military campaigns, and after Allah had granted him victory, he said to his Companions, may Allah be pleased with them, see whether there is anybody missing,

They said, `We have lost so-and-so, and so-and-so.'

He said, انْظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَد (See if there is anybody missing).

They said, `No one.'

He said: But I see that Julaybib is missing.

He said: فَاطْلُبُوهُ فِي الْقَتْلَى (Go and look for him among the dead).

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed.

They said, `O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.'

The Messenger of Allah came and stood beside him and said,

قَتَلَ سَبْعَةً وَقَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْه

> He killed seven before he was himself killed. He belongs to me and I belong to him.

He said this two or three times, then the Messenger of Allah carried him in his arms and held him while his

grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allah be pleased with him.''

Thabit, may Allah be pleased with him, said:

> "There was no widow among the Ansar who was more sought after for marriage than that girl.''

Ishaq bin Abdullah bin Abi Talhah asked Thabit, "Do you know how the Messenger of Allah prayed for that girl?''

He told him: "He said,

اللَّهُمَّ صبُبَّ عَلَيْهَا الْخَيْرَ صبًّا ولَا تَجْعَلْ عَيْشَهَا كَدًّا

O Allah, pour blessings upon her and do not make her life hard

> And this is how it was; there was no widow among the Ansar who was more sought after for marriage than her.''

This is how it was recorded by Imam Ahmad, in full.

Muslim and An-Nasa'i recorded the story of his death in Al-Fada'il.

Al-Hafiz Abu Umar bin Abd Al-Barr mentioned in Al-Isti`ab that when the girl said in her seclusion, `Are you refusing to follow the command of the Messenger of Allah ' -- This **Ayah** was revealed:

وَمَا كَانَ لِمُؤْمِنٍ ولَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيرَةُ مِنْ أَمْرِهِمْ ...

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.

It was narrated that Tawus asked Ibn Abbas about praying two **Rak`ahs** after **`Asr** and he told him not to do that. Ibn Abbas recited:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision).

This Ayah is general in meaning and applies to all matters, i.e., if Allah and His Messenger decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case.

Allah says:

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا۟ فِى أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيماً

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allah says:

... وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا (٣٦)

And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

This is like the **Ayah**:

فَلْيَحْذَرِ الَّذِينَ يُخَـلِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's commandment, beware, lest some **Fitnah** should befall them or a painful torment be inflicted on them. (24:63)

وَإِذْ تَقُولُ لِلَّذِى أَنعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَـهُ

33:37 And (remember) when you said to him on whom Allah has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwa of Allah.'' But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَراً زَوَّجْنَـكَهَا لِكَىْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْاْ مِنْهُنَّ وَطَراً وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً

So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled.

Allah's rebuke to His Messenger and the Story of Zayd and Zaynab

Allah tells;

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ ...

And (remember) when you said to him on whom Allah has bestowed grace,

Allah tells what His Prophet said to his freed slave Zayd bin Harithah, may Allah be pleased with him, who was the one on whom Allah had bestowed grace, i.e., through Islam and following the Messenger .

... وَأَنْعَمْتَ عَلَيْهِ ...

and you have done a favor (to him),

> means, by freeing him from slavery.
>
> And he was a great leader, held in high esteem and beloved by the Prophet. He was known as the beloved, and his son Usamah was known as the beloved son of the beloved.

A'ishah, may Allah be pleased with her, said:

> "The Messenger of Allah never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah.''
>
> This was recorded by Imam Ahmad.

The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint Abd Al-Muttalib. For her dowry he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates.

This was stated by Muqatil bin Hayyan.

She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah, who told him,

... أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ ...

"Keep your wife to yourself, and have **Taqwa** of Allah.''

Allah says:

... وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ ...

But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.

Ibn Jarir narrated that A'ishah, may Allah be pleased with her, said,

> "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this **Ayah**:
>
> ... وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ ...
>
> But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.''

... فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا ...

So, when Zayd had completed his aim with her, We gave her to you in marriage,

> meaning, `when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her **Wali** (guardian) in this marriage was Allah Himself, in the sense that He revealed to the Prophet that he should go in unto her without any **Wali**, contractual agreement, dowry or witnesses among mankind.

Imam Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said:

> "When Zaynab's **`Iddah** finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,
>
> اذْهَبْ فَاذْكُرْهَا عَلَي
>
> Go to her and tell her about me (that I want to marry her).
>
> So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allah had

said, so I turned my back to her and stepped aside, and said, `O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.'

She said, `I will not do anything until I pray to my Lord, may He be glorified.'

So she went to the place where she usually prayed.

Then Qur'an was revealed and the Messenger of Allah came and entered without permission. We were there when she entered upon the Messenger of Allah, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allah went out and I followed him. He started to go around all the apartments of his wives, greeting them, and they said, `O Messenger of Allah, how did you find your (new) wife!'

I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I.

The ruling of **Hijab** was revealed and he exhorted the people as Allah had exhorted them:

لاَ تَدْخُلُواْ بُيُوتَ النَّبِىِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ

Enter not the Prophet's houses, unless permission is given to you.''

This was also recorded by Muslim and An-Nasa'i.

Al-Bukhari, may Allah have mercy on him, recorded that Anas bin Malik, may Allah be pleased with him, said,

"Zaynab bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, saying, `Your families arranged your marriages, but Allah arranged my marriage from above the seven heavens.'''

In (our Tafsir of) Surah **An-Nur** we mentioned that Muhammad bin Abdullah bin Jahsh said:

> "Zaynab and A'ishah, may Allah be pleased with them, were boasting to one another; Zaynab, may Allah be pleased with her, said, `I am the one whose marriage was revealed from above the heaven.'
>
> A'ishah, may Allah be pleased with her, said, `I am the one whose innocence was revealed from heaven.'
>
> So, Zaynab conceded that, may Allah be pleased with her.''

Allah says;

... لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ...

so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.

> means, `We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.'

Before Prophethood, the Messenger of Allah had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said: وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ (nor has He made your adopted sons your real sons) until: ادْعُوهُمْ لأَبَآئِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ (Call them after their fathers, that is more just with Allah. (33:4-5),

Then this was confirmed and made even clearer by the marriage of the Messenger of Allah to Zaynab bint Jahsh, may Allah be pleased with her, when Zayd bin Harithah divorced her.

Allah says in **Ayat At-Tahrim**:

وَحَلَـئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ أَصْلَـبِكُمْ

the wives of your sons from your own loins, (4:23)

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

... وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (٣٧)

And Allah's command must be fulfilled.

means, `this that has happened was decreed by Allah and was inevitable.'

Allah knew that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet.

مَّا كَانَ عَلَى النَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِى الَّذِينَ خَلَوْاْ مِن قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَراً مَّقْدُوراً

33:38 There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's way with those who have passed away of old. And the command of Allah is a decree determined.

Allah says;

مَّا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ...

There is no blame on the Prophet in that which Allah has made legal for him.

means, in that which has been permitted for him and which he has been commanded to do,

i.e. his marrying Zaynab, may Allah be pleased with her, who had been divorced by his adopted son Zayd bin Harithah,

... سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ...

That has been Allah's way with those who have passed away of old.

> means this is the ruling of Allah for the Prophets who came before him. Allah would not command them to do anything for which they might be blamed.
>
> This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

... وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا (٣٨)

And the command of Allah is a decree determined.

> means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

الَّذِينَ يُبَلِّغُونَ رِسَالَـتِ اللَّهِ وَيَخْشَوْنَهُ وَلاَ يَخْشَوْنَ أَحَداً إِلاَّ اللَّهَ وَكَفَى بِاللَّهِ حَسِيباً

33:39 Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Reckoner.

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَىْءٍ عَلِيماً

33:40 Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.

Praise for Those Who convey the Message

Allah says:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ ...

Those who convey the Message of Allah,

> meaning, to His creation, and fulfill that with which they have been entrusted.

... وَيَخْشَوْنَهُ ...

and fear Him,

> means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allah.

... وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ...

and fear none save Allah.

... وَكَفَى بِاللَّهِ حَسِيبًا (٣٩)

And sufficient is Allah as a Reckoner.

> means, sufficient is Allah as a Helper and Supporter.

The leader of all people in this regard and in all regards is Muhammad the Messenger of Allah, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Adam, so Allah caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he was sent to all of mankind, Arabs and non-Arabs alike.

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

> Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.'' (7:158)

Then his **Ummah** inherited the task of conveying from him, and the greatest of those who undertook this task after him were his Companions, may Allah be pleased

with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allah be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allah, the Most Generous Bestower, to make us among their heirs.

The Messenger is not the Father of any Man

Allah states:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ ...

Muhammad is not the father of any of your men,

After this it was not permitted to say Zayd bin Muhammad, i.e., he was not his father even though he had adopted him.

No male child of the Prophet lived until puberty.

Khadijah, may Allah be pleased with her, bore him Al-Qasim, At-Tayyib and At-Tahir, but they died in childhood.

Mariyah Al-Qibtiyyah bore him Ibrahim, but he also died in infancy.

He also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthum and Fatima, may Allah be pleased with them all. Three of them died during his lifetime, Fatima lived long enough to be bereaved of him, then she died six months later.

He is the Last of the Prophets

Allah says:

... وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٤٠)

but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.

This is like the **Ayah**:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

> Allah knows best with whom to place His Message. (6:124)

This **Ayah** clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case.

This was reported in many **Mutawatir** Hadiths narrated from the Messenger of Allah via a group of his Companions, may Allah be pleased with them.

Imam Ahmad recorded a narration from Ubayy bin Ka`b, from his father that the Prophet said:

مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبِنَةٍ لَمْ يَضَعْهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبِنَةِ، فَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبِنَةَ

> My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place.''
>
> Among the Prophets, I am like that brick.

It was also recorded by At-Tirmidhi, who said "**Hasan Sahih**.''

Another Hadith

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِي

Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.

This worried the people, then he said:

وَلَكِنِ الْمُبَشِّرَاتُ

But there will be **Al-Mubashshirat**.

They said, `O Messenger of Allah, what are **Al-Mubashshirat**?'

He said,

رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ

The dreams of a Muslim man, and they are one of the parts of Prophethood.

This was also recorded by At-Tirmidhi, who said, "**Sahih Gharib**.''

Another Hadith

Abu Dawud At-Tayalisi recorded that Jabir bin Abdullah, may Allah be pleased with him, said that the Messenger of Allah said:

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبِنَةٍ، فَكَانَ مَنْ دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ هَذِهِ اللَّبِنَةِ، فَأَنَا مَوْضِعُ اللَّبِنَةِ خُتِمَ بِيَ الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام

The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets -- blessings and peace be upon them -- end with me.

It was also recorded by Al-Bukhari, Muslim and At-Tirmidhi, who said, "It is **Sahih Gharib** with this chain of narrators.''

Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

مَثَلِي وَمَثَلُ النَّــبِيينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبِنَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَةَ

The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.

This was also recorded by Muslim.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَّا وَضَعْتَ ههُنَا لَبِنَةً فَيَتِمَّ بُنْيَانُك

The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.

The Messenger of Allah said:

فَكُنْتُ أَنَا اللَّبِنَةَ

And I am that brick.

It was also recorded by Al-Bukhari and Muslim.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتَ :

- أُعْطِيتُ جَوَامِعَ الْكَلِمِ،
- وَنُصِرْتُ بِالرُّعْبِ
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ،
- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً،
- وَخُتِمَ بِي النَّبِيُّون

I have been given preference over the other Prophets in six ways:

- I have been given the ability to speak concisely;
- I have been aided by fear (cast into the hearts of my enemies);
- the spoils of war have been made permissible for me;
- the entire earth has been made a **Masjid** and a means of purification for me;
- I have been sent to all of mankind; and
- the Prophets end with me.

This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "It is Hasan Sahih.''

Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبِنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَة

The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.

It was also recorded by Muslim.

Another Hadith

Jubayr bin Mut`im, may Allah be pleased with him, said that he heard the Messenger of Allah say:

إِنَّ لِي أَسْمَاءَ

- أَنَا مُحَمَّدٌ،
- وَأَنَا أَحْمَدُ،
- وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ تَعَالَى بِيَ الْكُفْرَ،
- وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ
- وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِي

I have several names:

- I am Muhammad, and
- I am Ahmad;
- I am **Al-Mahi** (the eradicator) through whom Allah will erase disbelief;
- I am **Al-Hashir** (the gatherer) at whose feet mankind will gather; and
- I am **Al-`Aqib** (the final one) after whom there will be no Prophet.

It was also recorded in the Two **Sahihs**.

And there are many other **Hadiths** on this topic.

Allah has told us in His Book, and His Messenger has told us in the **Mutawatir Sunnah**, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is

misguidance as will be clear to those who have understanding.

This is what Allah caused to happen in the case of Al-Aswad Al-`Ansi in the Yemen and Musaylimah the Liar in Al-Yamamah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allah be upon them both.

This is the case with every false prophet until the Day of Resurrection, until they end with **Al-Masih Ad-Dajjal** (the Antichrist). Each of these liars is given by Allah signs which show the people of knowledge and the believers that his message is false -- which is part of the perfect kindness of Allah towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allah says:

هَلْ أُنَبِّئُكُمْ عَلَى مَن تَنَزَّلُ الشَّيَـطِينُ - تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

> Shall I inform you (O people!) upon whom the **Shayatin** descend! They descend on every lying, sinful person. (26:221-222)

This is in contrast to the Prophets -- may blessings and peace be upon them -- for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid.

In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allah be upon them always, as long as heaven and earth remain.

يأَيُّهَا الَّذِينَ ءَامَنُواْ اذْكُرُواْ اللَّهَ ذِكْراً كَثِيراً

33:41 O you who believe! Remember Allah with much remembrance.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

33:42 And glorify His praises morning and Asila.

هُوَ الَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَـئِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

33:43 He it is Who sends Salah on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَـمٌ وَأَعَدَّ لَهُمْ أَجْراً كَرِيماً

33:44 Their greeting on the Day they shall meet Him will be "Salam (Peace!)'' And He has prepared for them a generous reward.

The Virtue of remembering Allah much

Allah commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١)

O you who believe!

Remember Allah with much remembrance.

Allah commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imam Ahmad recorded that Abdullah bin Busr said:

"Two Bedouins came to the Messenger of Allah and one of them said: `O Messenger of Allah, which of the people is best'

He said:

مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُه

The one whose life is long and whose deeds are good.

The other one said: `O Messenger of Allah, the laws of Islam are too much for us. Teach me something that I can adhere to.'

He said,

لَايَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللهِ تَعَالَى

Keep your tongue moist with the remembrance of Allah, may He be exalted.

At-Tirmidhi and Ibn Majah recorded the second part of this report.

At-Tirmidhi said, "This Hadith is **Hasan Gharib**''.

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said,

مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللهَ تَعَالَى فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَة

No people sit together without mentioning Allah, but they will see that as regret on the Day of Resurrection.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, commented on the **Ayah**: **اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا** (Remember Allah with much remembrance),

"Allah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse -- apart from **Dhikr**, for Allah has not set any limits for it, and no one has any excuse for not remembering Allah unless he is oppressed and forced to neglect it.

Allah says:

فَاذْكُرُواْ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ

Remember Allah standing, sitting down, and (lying down) on your sides. (4:103)

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness and in health, in secret and openly, in all situations and circumstances.

And Allah says:

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢)

And glorify His praises morning and **Asila**.

If you do this, He and His angels will send blessings upon you.''

There are very many **Ayat**, Hadiths and reports which encourage the remembrance of Allah, and this **Ayah** urges us to remember Him much. People such as An-Nasa'i and Al-Ma`mari and others have written books about the **Adhkar** to be recited at different times of the night and day.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

And glorify His praises morning and **Asila**.

in the morning and in the evening.

This is like the **Ayah**:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِى السَّمَـوَتِ وَالاٌّرْضِ وَعَشِيّاً وَحِينَ تُظْهِرُونَ

So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline. (30:17-18)

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ ...

He it is Who sends **Salah** on you, and His angels too,

This is encouragement to remember Allah, i.e., He will remember you, so remember Him.

This is like the **Ayah**:

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنْكُمْ يَتْلُواْ عَلَيْكُمْ آيَـتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

فَاذْكُرُونِى أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ

Similarly, We have sent among you a Messenger of your own, reciting to you Our **Ayat** and purifying you, and teaching you the Book and the **Hikmah**, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me. (2:151-152)

The Prophet said:

يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِيبَنفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْه

Allah says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.''

The Meaning of Salah

Allah's **Salah** means that He praises His servant before the angels, as Al-Bukhari recorded from Abu Al-Aliyah. This was recorded by Abu Jafar Ar-Razi from Ar-Rabi bin Anas from Anas.

Others said: "Allah's Salah means mercy.''

It may be said that there is no contradiction between these two views. And Allah knows best.

Salah from the angels means their supplication and seeking forgiveness for people, as Allah says:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُـلَّ شَىْءٍ رَّحْمَةً وَعِلْماً فَاغْفِرْ لِلَّذِينَ تَابُواْ وَاتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

رَبَّنَا وَأَدْخِلْهُمْ جَنَّـتِ عَدْنٍ الَّتِى وَعَدْتَّهُمْ وَمَن صَـلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّـتِهِمْ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

وَقِهِمُ السَّيِّئَـتِ

Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying):

"Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

Our Lord! And make them enter the `Adn Garden which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

And save them from the sins.'' (40:7-9)

... لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ...

that He may bring you out from darkness into light.

> means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

... وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (٤٣)

And He is Ever Most Merciful to the believers.

> means, in this world and in the Hereafter:
>
> in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who

call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imam Ahmad recorded that Anas, may Allah be pleased with him, said:

"The Messenger of Allah and a group of his Companions, may Allah be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, `My son, my son!' She ran and picked him up, and the people said, `O Messenger of Allah, she would never throw her child in the Fire.'

The Messenger of Allah convincingly said:

لَا، وَاللهِ لَايُلْقِي حَبِيبَهُ فِي النَّار

No, and Allah will not throw His beloved in the Fire.

Its chain of narrators meets the conditions of the Two Sahihs, although none of the authors of the Six Books recorded it.

But in Sahih Al-Bukhari it is recorded from the Commander of the faithful Umar bin Al-Khattab, may Allah be pleased with him, that the Messenger of Allah saw a woman among the prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allah said:

أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِكَ؟

Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?

They said, "No.''

The Messenger of Allah said:

فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

By Allah, Allah is more merciful towards His servants than this woman is to her child.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ...

Their greeting on the Day they shall meet Him will be "**Salam**!''

The apparent meaning -- and Allah knows best -- is that their greeting, from Allah on the Day that they meet Him, will be **Salam**, i.e., He will greet them with **Salam**, as He says elsewhere:

سَلاَمٌ قَوْلاً مِّن رَّبٍّ رَّحِيمٍ

(It will be said to them): **Salam** -- a Word from the Lord, Most Merciful. (36:58)

Qatadah claimed that the meaning was that they would greet one another with **Salam** on the Day when they meet Allah in the Hereafter.

This is like the **Ayah**:

دَعْوَاهُمْ فِيهَا سُبْحَـنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

Their way of request therein will be `Glory to You, O Allah,' and `**Salam**' will be their greetings therein! and the close of their request will be `All praise is due to Allah, the Lord of all that exits.' (10:10)

... وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا (٤٤)

And He has prepared for them a generous reward.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

يأَيُّهَا النَّبِىُّ إِنَّآ أَرْسَلْنَـكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً

33:45 O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

وَدَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُّنِيراً

33:46 And as one who invites to Allah by His leave, and as a lamp spreading light.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلاً كِبِيراً

33:47 And announce to the believers the glad tidings, that they will have from Allah a great bounty.

وَلاَ تُطِعِ الْكَـفِرِينَ وَالْمُنَـفِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلاً

33:48 And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allah, and sufficient is Allah as a Trustee.

The Attributes of the Messenger of Allah

Allah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ ...

O Prophet! Verily, We have sent you,

Imam Ahmad recorded that Ata' bin Yasar said that he met Abdullah bin `Amr bin Al-`As, may Allah be pleased with him, and said to him:

"Tell me about the description of the Messenger of Allah in the **Tawrah**.''

He said, "Yes, by Allah, he was described in the **Tawrah** with some of the qualities with which he was described in the Qur'an:

> `O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you **Al-Mutawakkil** (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say **La ilaha illallah**, words with which blind eyes, deaf ears and sealed hearts will be opened'.''

It was also recorded by Al-Bukhari in the Books of Business and At-Tafsir.

Wahb bin Munabbih said:

"Allah revealed to one of the Prophets of the Children of Israel whose name was Sha`ya' (Isaiah); `Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation.

I shall send an unlettered (Prophet) from among the illiterate (people).

- He will not be harsh or severe, or noisy in the marketplaces.

- If he were to pass by a lamp, it would not be extinguished, because of his tranquility.

- If he were to walk on reeds no sound would be heard from under his feet.

- I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech.

- Through him I will open blind eyes, deaf ears and sealed hearts.

- I will guide him to do every good deed and I will bestow upon him every noble characteristic.

- I will make tranquility his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation.

- **Ahmad** is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided.

- Through him I will bring together different nations and hearts, and reconcile opposing desires.

- Through him I will save great numbers of people from their doom.

- I will make his **Ummah** the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought.

- I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting.

- They will fight for the sake of Allah in ranks and armies.

- They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts.

- They will be like monks by night and like lions by day.

- Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth and martyrs and righteous people.

- His **Ummah** after him will lead people with truth and establish justice therewith.

- I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands.

- I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the **Zakah** and fulfilling their promises.

- Through them I will complete the goodness which I started with the first of them.

This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty.'''

... شَاهِدًا ...

as witness,

means, a witness to Allah's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

وَجِئْنَا بِكَ عَلَى هَـؤُلاء شَهِيداً

and We bring you as a witness against these people. (4:41)

This is like the **Ayah**:

لِّتَكُونُوا شُهَدَآءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

that you be witnesses over mankind and the Messenger be a witness over you. (2:143)

... وَمُبَشِّرًا وَنَذِيرًا (٤٥)

and a bearer of glad tidings, and a warner.

means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ...

And as one who invites to Allah by His leave,

means, `you call mankind to worship their Lord because He has commanded you to do so.'

... وَسِرَاجًا مُّنِيرًا (٤٦)

and as a lamp spreading light.

means, `the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا (٤٧)

And announce to the believers the glad tidings, that they will have from Allah a great bounty.

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ ...

And obey not the disbelievers and the hypocrites, and harm them not.

means, `do not obey them and do not pay attention to what they say.'

وَدَعْ أَذَاهُمْ (and harm them not),

means, `overlook and ignore them, for their matter rests entirely with Allah and He is sufficient for them (to deal with them).'

Allah says:

... وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا (٤٨)

And put your trust in Allah, and sufficient is Allah as a Trustee.

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نَكَحْتُمُ الْمُؤْمِنَـتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَـهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحاً جَمِيلاً

33:49 O you who believe!

When you marry believing women, and then divorce them before you have sexual intercourse with them, no `Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.

A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ ...

O you who believe!

When you marry believing women, and then divorce them before you have sexual intercourse with them,

This **Ayah** contains many rulings, including the use of the word **Nikah** for the marriage contract alone. There is no other **Ayah** in the Qur'an that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

الْمُؤْمِنَاتِ (believing women),

> this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard, according to scholarly consensus.

Ibn Abbas, may Allah be pleased with him, Sa`id bin Al-Musayyib, Al-Hasan Al-Basri, Ali bin Al-Hussein Zayn-ul-Abidin and a group of the **Salaf** took this **Ayah** as evidence that divorce cannot occur unless it has been preceded by marriage, because Allah says, إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ (When you marry believing women, and then divorce them),

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.

Ibn Abi Hatim recorded that Ibn Abbas, may Allah be pleased with him, said,

> "If someone were to say, `every woman I marry will ipso facto be divorced,' this does not mean anything, because Allah says:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ
>
> (O you who believe! When you marry believing women, and then divorce them....).''

It was also reported that Ibn Abbas, may Allah be pleased with him, said:

> "Allah said, إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ (When you marry believing women, and then divorce them),

do you not see that divorce comes after marriage?''

A Hadith to the same effect was recorded from `Amr bin Shu`ayb from his father from his grandfather, who said:

"The Messenger of Allah said:

لَا طَلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِك

There is no divorce for the son of Adam with regard to that which he does not possess.

This was recorded by Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah.

At-Tirmidhi said, "This is a **Hasan Hadith**, and it is the best thing that has been narrated on this matter.''

It was also recorded by Ibn Majah from Ali and Al-Miswar bin Makhramah, may Allah be pleased with them, that the Messenger of Allah said:

لَا طَلَاقَ قَبْلَ نِكَاح

There is no divorce before marriage.

Then Allah says:

... فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ...

no **`Iddah** have you to count in respect of them.

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the **`Iddah** (prescribed period for divorce) and she may go and get married immediately to whomever she wishes.

The only exception in this regard is a woman whose husband died, in which case she has to observe an **`Iddah** of four months and ten days even if the marriage was not consummated.

This is also according to the consensus of the scholars.

... فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩)

So, give them a present, and set them free in a handsome manner.

The present here refers to something more general than half of the named dowry or a special gift that has not been named.

Allah says:

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ

And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowry) then pay half of that. (2:237)

And Allah says:

لاَّ جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُواْ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَـعاً بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowry). But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. (2:236)

In Sahih Al-Bukhari, it was recorded that Sahl bin Sa`d and Abu Usayd, may Allah be pleased with them both, said,

"The Messenger of Allah married Umaymah bint Sharahil, and when she entered upon him he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said

"If the dowry had been named, she would not be entitled to more than half, but if the dowry is not been named, he should give her a gift according to his means, and this is the "handsome manner.''

يأَيُّهَا النَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَجَكَ اللاَّتِى ءَاتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّـتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَـلَـتِكَ اللاَّتِى
هَـجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ
أَرَادَ النَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ

33:50 O Prophet!

Verily, We have made lawful to you your wives, to whom you have paid their due (dowry), and those (slaves) whom your right hand possesses -- whom Allah has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only, not for the (rest of) the believers.

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِى أَزْوَجِهِـمْ وَمَا مَلَكَتْ
أَيْمَـنُهُمْ لِكَيْلاَ يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُوراً
رَّحِيماً

Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.

The Women who are Lawful for the Prophet

Allah says,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ ...

O Prophet!

Verily, We have made lawful to you your wives, to whom you have paid their due (dowry),

Allah says, addressing His Prophet that He has made lawful for him of women his wives to whom he has given the dowry, which is what is meant by "their due'', which is used here, as was stated by Mujahid and others.

The dowry which he gave to his wives was twelve and half **Uqiyah** (measures of gold) so they all received five hundred Dirhams except for Umm Habibah bint Abi Sufyan, to whom An-Najashi, may Allah have mercy on him, gave four hundred Dinars (on behalf of the Prophet)

Safiyyah bint Huyay, whom he chose from among the prisoners of Khyber, then he set her free, making her release her dowry.

A similar case was that of Juwayriyah bint Al-Harith Al-Mustalaqiyyah -- he paid off the contract to buy her freedom from Thabit bin Qays bin Shammas and married her.

May Allah be pleased with them all.

... وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاء اللَّهُ عَلَيْكَ ...

those (slaves) whom your right hand possesses whom Allah has given to you,

means, `the slave-girls whom you took from the war booty are also permitted to you.'

He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he

owned Rayhanah bint Sham`un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners, may Allah be pleased with them.

... وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ ...

and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts,

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect Shariah came to cancel out the extremes of the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

... اللَّاتِي هَاجَرْنَ مَعَكَ ...

who migrated with you,

... وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ ...

and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only,

means, `also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowry, if you wish to do so.'

This **Ayah** includes two conditions.

Imam Ahmad recorded from Sahl bin Sa`d As-Sa`idi that a woman came to the Messenger of Allah and said,

"O Messenger of Allah, verily, I offer myself to you (for marriage).''

She stood there for a long time, then a man stood up and said, "O Messenger of Allah, marry her to me if you do not want to marry her.''

The Messenger of Allah said:

هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا إِيَّاهُ ؟

Do you have anything that you could give to her as a dowry?

He said, "I have only this garment of mine.''

The Messenger of Allah said:

إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ، فَالْتَمِسْ شَيْئًا

If you give her your garment, you will be left with no garment. Look for something.

He said, "I do not have anything.''

He said:

الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيد

Look for something, even if it is only an iron ring.

So he looked, but he could not find anything.

Then the Messenger of Allah said to him:

هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ ؟

Do you have (know) anything of the Qur'an?

He said, "Yes, Surah such and such and Surah and such,''

he named the Surahs. So, the Messenger of Allah said:

زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآن

I marry her to you with what you know of the Qur'an.

It was also recorded by Al-Bukhari and Muslim from the Hadith of Malik.

Ibn Abi Hatim recorded a narration from his father that A'ishah said:

"The woman who offered herself to the Prophet was Khawlah bint Hakim.''

Al-Bukhari recorded that A'ishah said,

"I used to feel jealous of those women who offered themselves to the Prophet and I said,

`Would a woman offer herself When Allah revealed the **Ayah**:

تُرْجِي مَن تَشَاء مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاء وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you),

I said, `I see that your Lord hastens to confirm your desires.'''

Ibn Abi Hatim recorded that Ibn Abbas said:

"The Messenger of Allah did not have any wife who offered herself to him.''

This was recorded by Ibn Jarir. In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him -- a ruling which applied to him alone.

The matter was left to his own choice, as Allah says: إنْ أرَادَ النَّبِيُّ أن يَسْتَنكِحَهَا (and (if) the Prophet wishes to marry her),

meaning, if he chooses to do so.

... خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ...

a privilege for you only, not for the (rest of) the believers.

Ikrimah said:

"This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something.''

This was also the view of Mujahid, Ash-Sha`bi and others.

In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allah ruled in the case of Barwa` bint Washiq when she offered herself in marriage; the Messenger of Allah ruled that she should be given a dowry that was appropriate for a woman like her after her husband died.

Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet is an established ruling. With regard to the Prophet himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, **Wali** (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh, may Allah be pleased with her.

Qatadah said, concerning the **Ayah**: خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ (a privilege for you only, not for the (rest of) the believers),

no woman has the right to offer herself to any man without a **Wali** or a dowry, except to the Prophet.

... قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ ...

Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,

Ubayy bin Ka`b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the **Ayah**: **قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ** (Indeed We know what We have enjoined upon them about their wives),

> means, `concerning the limiting of their number to four free women, and whatever they wish of slave-girls, and the conditions of a representative, dowry and witnesses to the marriage. This is with regard to the **Ummah** (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

... لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٥٠)

in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.

تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُؤْوِى إِلَيْكَ مَن تَشَآءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَن تَقَرَّ أَعْيُنُهُنَّ وَلاَ يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ

33:51 You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them.

وَاللَّهُ يَعْلَمُ مَا فِى قلُوبِكُمْ وَكَانَ اللَّهُ عَلِيماً حَلِيماً

Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.

The Prophet has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, used to feel jealous of the women who offered themselves to the Prophet. She said,

"Would a woman not feel shy to offer herself without any dowry!''

Then Allah revealed the **Ayah**,

تُرْجِي مَن تَشَاء مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاء ...

You can postpone whom you will of them, and you may receive whom you will.

She said, "I think that your Lord is hastening to confirm your desire.''

We have already stated that Al-Bukhari also recorded this.

This indicates that what is meant by the word:

تُرْجِي (postpone) is delay, and

مَن تَشَاء مِنْهُنَّ (whom you will of them) means,

`of those who offer themselves to you.'

وَتُؤْوِي إِلَيْكَ مَن تَشَاء (and you may receive whom you will),

means, `whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.'

Allah says:

... وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ...

And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).

Others said that what is meant by: تُرْجِي مَن تَشَاء مِنْهُنَّ (You can postpone (the turn of) whom you will of them),

> means, `your wives:
>
> there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.'
>
> This was narrated from Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Abu Razin, Abdur-Rahman bin Zayd bin Aslam and others.
>
> Nevertheless, the Prophet used to divide his time between them equally, hence a group of the scholars of **Fiqh** among the **Shafi`is** and others said that equal division of time was not obligatory for him and they used this **Ayah** as their evidence.

Al-Bukhari recorded that A'ishah said:

> "The Messenger of Allah used to ask permission of us (for changing days) after this **Ayah** was revealed:
>
> تُرْجِي مَن تَشَاء مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاء وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
>
> (You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you)."
>
> I (the narrator) said to her: "What did you say!"

> She said, "I said, `If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allah!'"
>
> This **Hadith** indicates that what is meant in this **Hadith** from A'ishah is that it was not obligatory on him to divide his time equally between his wives.
>
> The first **Hadith** quoted from her implies that the **Ayah** was revealed concerning the women who offered themselves to him.
>
> Ibn Jarir preferred the view that the **Ayah** was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide him time among them or not.
>
> This is a good opinion which reconciles between the Hadiths.

Allah says:

... ذَلِكَ أَدْنَى أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ...

that is better that they may be comforted and not grieved, and may all be pleased with what you give them.

> meaning, `if they know that Allah has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

... وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ...

Allah knows what is in your hearts.

means, `He knows that you are more inclined towards some of them than others, which you cannot avoid.'

Imam Ahmad recorded that A'ishah said:

"The Messenger of Allah used to divide his time between his wives fairly and treat them equally, then he said:

اللَّهُمَّ هَذَا فِعْلِي فِيمَا أَمْلِكُ،فَلَا تَلُمْنِي فِيمَا تَمْلِكُ ولَا أَمْلِك

O Allah, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.''

It was also recorded by the four Sunan compilers.

After the words "so do not blame me for that which is under Your control and not mine,'' Abu Dawud's report adds the phrase:

فَلَا تَلُمْنِي فِيمَا تَمْلِكُ ولَا أَمْلِك

So do not blame me for that which is under Your control and not mine.

meaning matters of the heart.

Its chain of narration is Sahih, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

... وَكَانَ اللَّهُ عَلِيمًا ...

And Allah is Ever All-Knowing, i.e., of innermost secrets,

... حَلِيمًا (٥١)

Most Forbearing.

meaning, He overlooks and forgives.

لاَّ يَحِلُّ لَكَ النِّسَآءُ مِن بَعْدُ وَلاَ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلاَّ مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ رَّقِيباً

33:52 It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.

The Reward of His Wives for choosing to stay with the Messenger

Allah says:

لَا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا (٥٢)

It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.

More than one of the scholars, such as Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir and others stated that this **Ayah** was revealed as a reward to the wives of the Prophet expressing Allah's pleasure with them for their excellent decision in choosing Allah and His Messenger and the Home of the Hereafter, when the Messenger of Allah , gave them the choice, as we have stated above. When they chose the Messenger of Allah their reward was that Allah restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty -- apart from slave-girls and prisoners of war, with regard to whom there was no sin on him.

Then Allah lifted the restriction stated in this **Ayah** and permitted him to marry more women, but he did not marry anyone else, so that the favor of the Messenger of Allah towards them would be clear.

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, said:

> "The Messenger of Allah did not die until Allah permitted (marriage to other) women for him.''

It was also recorded by At-Tirmidhi and An-Nasa'i in their Sunans.

On the other hand, others said that what was meant by the **Ayah**, **لَا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ** (It is not lawful for you (to marry other) women after this,

> means, `after the description We have given of the women who are lawful for you, those to whom you have given their dowry, those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage -- other kinds of women are not lawful for you.'
>
> This view was narrated from Ubayy bin Ka`b, from Mujahid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn Abbas said:

"The Messenger of Allah was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the **Ayah**,

> لَا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ
>
> It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.

Allah has made lawful believing women, and believing women who offered themselves to the Prophet for marriage, and He made unlawful every woman who followed a religion other than Islam, as Allah says:

وَمَن يَكْفُرْ بِالإِيمَـنِ فَقَدْ حَبِطَ عَمَلُهُ

And whosoever disbelieves in faith, then fruitless is his work. (5:5)

Ibn Jarir, may Allah have mercy on him, stated that this **Ayah** is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine.

What he said is good, and may be what many of the **Salaf** meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allah knows best.

... وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ ...

nor to change them for other wives even though their beauty attracts you,

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَدْخُلُواْ بُيُوتَ النَّبِىِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَـظِرِينَ إِنَـهُ وَلَـكِنْ إِذَا دُعِيتُمْ فَادْخُلُواْ فَإِذَا طَعِمْتُمْ فَانْتَشِرُواْ وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ

33:53 O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk.

إِنَّ ذَلِكُمْ كَانَ يُؤْذِى النَّبِىَّ فَيَسْتَحْيِى مِنكُمْ وَاللَّهُ لاَ يَسْتَحْىِ مِنَ الْحَقِّ

Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَـعاً فَاسْـَلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.

وَمَا كَانَ لَكُمْ أَن تؤْذُواْ رَسُولَ اللَّهِ وَلاَ أَن تَنكِحُواْ أَزْوَاجَهُ مِن بَعْدِهِ أَبَداً إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيماً

And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.

إِن تُبْدُواْ شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيماً

33:54 Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.

The Etiquette of entering the Houses of the Prophet and the Command of Hijab

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ...

O you who believe!

This is the **Ayah** of **Hijab**, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of

Umar bin Al-Khattab, may Allah be pleased with him, as it was reported in the Two Sahihs that he said:

> "My view coincided with that of my Lord in three things.
>
> - I said, `O Messenger of Allah, why do you not take **Maqam** Ibrahim as a place of prayer!' Then Allah revealed: وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَهِيمَ مُصَلًّى And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer. (2:125)
> - And I said, `O Messenger of Allah, both righteous and immoral people enter upon your wives, so why do you not screen them!' Then Allah revealed the **Ayah** of **Hijab**.
> - And I said to the wives of the Prophet when they conspired against him out of jealousy, عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ (It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you) (66:5), and this is what Allah revealed.''
>
> In a report recorded by Muslim, the prisoners of **Badr** are mentioned, and this is a fourth matter in which the view of Umar coincided with that of his Lord.

Al-Bukhari recorded that Anas bin Malik said:

> "Umar bin Al-Khattab said:
>
> `O Messenger of Allah, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe **Hijab**!'
>
> Then Allah revealed the **Ayah** of **Hijab**.''

Al-Bukhari recorded that Anas bin Malik, may Allah be pleased with him, said:

"When the Messenger of Allah married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet wanted to go in, but these people were sitting, then they got up and went away.

I came and told the Prophet that they had left, then he came and entered.

I wanted to follow him, but he put the screen between me and him. Then Allah revealed,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا...

O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...''

Al-Bukhari also recorded this elsewhere.

It was also recorded by Muslim and An-Nasa'i.

Then Al-Bukhari recorded that Anas bin Malik said:

"The Prophet married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite.

I said, `O Messenger of Allah, I cannot find anyone else to invite.'

He said, ارْفَعُوا طَعَامَكُم (Take away the food).

There were three people left who were talking in the house. The Prophet went out until he came to the apartment of A'ishah, may Allah be pleased with her, and he said, السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُه (May peace be upon you, members of the household, and the mercy and blessings of Allah).

She said, `And upon you be peace and the mercy of Allah. How did you find your (new) wife, O Messenger of Allah May Allah bless you.'

He went round to the apartments of all his wives, and spoke with them as he had spoken with A'ishah, and they spoke as A'ishah had spoken. Then the Prophet came back, and those three people were still talking in the house.

The Prophet was extremely shy, so he went out and headed towards A'ishah's apartment.

I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the **Ayah** of **Hijab** was revealed.''

This was recorded only by Al-Bukhari among the authors of the Six Books, apart from An-Nasa'i, in Al-Yaum wal-Laylah.

... لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ ...

Enter not the Prophet's houses,

the believers were prohibited from entering the houses of the Messenger of Allah without permission, as they used to do during the **Jahiliyyah** and at the beginning of Islam, until Allah showed His jealousy over this **Ummah** and commanded them to seek permission. This is a sign of His honoring this **Ummah**. Hence the Messenger of Allah said:

إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاء

Beware of entering upon women...

Then Allah makes an exception, when He says:

... إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ ...

unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.

Mujahid, Qatadah and others said:

> "This means, without waiting for the food to be prepared.''

In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allah dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called **Tatfil** (being an uninvited guest).

Al-Khatib Al-Baghdadi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here.

Then Allah says:

... وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا ....

But when you are invited, enter, and when you have taken your meal, disperse,

In **Sahih** Muslim it is recorded that Ibn Umar, may Allah be pleased with him, said:

> "The Messenger of Allah said:
>
> إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ غَيْرَه
>
> When anyone of you invites his bother, let him respond, whether it is for a wedding or for any other reason.''

Allah says:

.. وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ...

without sitting for a talk.

> meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allah as Allah says:

... إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ ...

Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);

> It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allah revealed that this was forbidden.

Allah says:

... وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ...

but Allah is not shy of (telling you) the truth.

> meaning, `this is why He is forbidding and prohibiting you from doing that.'

Then Allah says:

... وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاء حِجَابٍ ...

And when you ask (his wives) for anything you want, ask them from behind a screen,

> meaning, `just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'
>
> ... ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ...
>
> that is purer for your hearts and for their hearts.

Prohibition of annoying the Messenger and the Statement that His Wives are Unlawful for the Muslims

Allah says:

... وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا (٥٣)

And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.

Ibn Abi Hatim recorded that Ibn Abbas said concerning the **Ayah**; وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ (And it is not (right) for you that you should annoy Allah's Messenger),

> "This was revealed concerning a man who wanted to marry one of the wives of the Prophet after he died.
>
> A man said to Sufyan, `Was it A'ishah!'
>
> He said, `That is what they said.'''

This was also stated by Muqatil bin Hayyan and Abdur-Rahman bin Zayd bin Aslam.

He also reported with his chain of narration from As-Suddi that the one who wanted to do this was Talhah bin Ubaydullah, may Allah be pleased with him, until this **Ayah** was revealed forbidding that.

Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allah at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously. Allah regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

... إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا

Verily, with Allah that shall be an enormity.

Then He said:

إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٥٤)

Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.

> meaning, `whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'
>
> يَعْلَمُ خَآئِنَةَ الاٌّعْيُنِ وَمَا تُخْفِى الصُّدُورُ
>
> Allah knows the fraud of the eyes, and all that the breasts conceal. (40:19)

لاَّ جُنَاحَ عَلَيْهِنَّ فِى ءَابَآئِهِنَّ وَلاَ أَبْنَآئِهِنَّ وَلاَ إِخْوَنِهِنَّ وَلاَ أَبْنَآءِ إِخْوَنِهِنَّ وَلاَ أَبْنَآءِ أَخَوَتِهِنَّ وَلاَ نِسَآئِهِنَّ وَلاَ مَا مَلَكَتْ أَيْمَانُهُنَّ

33:55 It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves.

And (O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.

Relatives before Whom a Woman does not need to observe Hijab

Allah says:

لَّا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاء إِخْوَانِهِنَّ وَلَا أَبْنَاء أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ...

It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their

(female) slaves. And (O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.

When Allah commands women to observe **Hijab** in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe **Hijab**. This is like the exceptions stated in Surah **An-Nur**, where Allah says:

> وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِى إِخْوَانِهِنَّ أَوْ بَنِى أَخَوَتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَـنُهُنَّ أَوِ التَّـبِعِينَ غَيْرِ أُوْلِى الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُواْ عَلَى عَوْرَتِ النِّسَآءِ

> And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their right hand possessions, or the **Tabi`in** among men who do not have desire, or small children who are not aware of the nakedness of women. (24:31)

> The **Ayah** contains more detail than this, which we have already discussed in the Tafsir of the **Ayah** and do not need to repeat here.

Ibn Jarir recorded that Ash-Sha`bi and Ikrimah said concerning the **Ayah**, لَّا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ (It is no sin on them before their fathers...),

> I said, "What about the paternal uncle and the maternal uncle -- why are they not mentioned!''

> He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle.''

وَلَا نِسَائِهِنَّ (or their own women),

> means that they do not have to observe **Hijab** in front of other believing women.

وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ (or their (female) slaves.

Sa`id bin Al-Musayyib said:

> "This means female slaves only.''
>
> This was recorded by Ibn Abi Hatim.

... وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا (٥٥)

And (O ladies) have **Taqwa** of Allah. Verily, Allah is Ever All-Witness over everything.

> means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

إِنَّ اللَّهَ وَمَلَـئِكَـتَهُ يُصَلُّونَ عَلَى النَّبِىِّ

33:56 Allah sends His Salah on the Prophet, and also His angels (do so).

يأَيُّهَا الَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيماً

O you who believe! Send your Salah on him, and greet him with Taslim.

The Command to say Salah upon the Prophet

Allah says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا (٥٦)

Allah sends His **Salah** on the Prophet, and also His angels (do so). O you who believe! Send your **Salah** on him, and greet him with **Taslim**.

Al-Bukhari said that Abu Al-Aliyah said:

"Allah's **Salah** is His praising him before the angels, and the **Salah** of the angels is their supplication.''

Ibn Abbas said:

"They send blessings.''

Abu `Isa At-Tirmidhi said:

"This was narrated from Sufyan Ath-Thawri and other scholars, who said:

`The **Salah** of the Lord is mercy, and the **Salah** of the angels is their seeking forgiveness.'

There are **Mutawatir Hadiths** narrated from the Messenger of Allah commanding us to send blessings on him and how we should say **Salah** upon him. We will mention as many of them as we can, if Allah wills, and Allah is the One Whose help we seek.

In his **Tafsir** of this **Ayah**, Al-Bukhari recorded that Ka`b bin `Ujrah said,

"It was said, `O Messenger of Allah, with regard to sending **Salam** upon you, we know about this, but how about **Salah**!'

He said:

قُولُوا:

اللَّهُمَّ صلِّ علَى مُحمَّدٍ وعلَى آلِ مُحمَّدٍ، كَمَا صلَّيْتَ علَى آلِ إبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ،

اللَّهُمَّ بَارِكْ علَى مُحمَّدٍ وعلَى آلِ مُحمَّدٍ، كَمَا بَارَكْتَ علَى آلِ إبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيد

Say:

"O Allah, send Your **Salah** upon Muhammad and upon the family of Muhammad, as You sent Your **Salah** upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious.

O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.''

Imam Ahmad recorded that Ibn Abi Layla said that Ka`b bin `Ujrah met him and said,

"Shall I not give you a gift The Messenger of Allah came out to us and we said, `O Messenger of Allah! We know how to send **Salam** upon you, but how can we send **Salah**!'

He said:

قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ،

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيد

Say:

"O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious.

O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.''

This Hadith has been recorded by the Group in their books with different chains of narration.

Another Hadith

Al-Bukhari recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said:

"We said, `O Messenger of Allah, this is the **Salam** upon you, but how do we send **Salah** upon you!'

He said:

قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيم

Say:

"O Allah, send Your **Salah** upon Muhammad, Your servant and Messenger, as You sent Your **Salah** upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim.''"

Abu Salih narrated that Layth said:

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيم

Upon Muhammad and upon the family of Muhammad as You sent Your blessings upon the family of Ibrahim.

Ibrahim bin Hamzah told that, Ibn Abi Hazim and Ad-Darawardi told, that Yazid, i.e., Ibn Al-Had said:

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيم

As You sent Your **Salah** upon Ibrahim, and send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrahim and the family of Ibrahim.

This was also recorded by An-Nasa'i and Ibn Majah.

Another Hadith

Imam Ahmad recorded from Abu Humayd As-Sa`idi that they said:

"O Messenger of Allah, how can we send **Salah** upon you!''

He said,

قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيد

Say:

"O Allah, send Your **Salah** upon Muhammad and his wives and offspring, as You sent Your **Salah** upon Ibrahim, and send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.''''

It was also recorded by the rest of the Group, apart from At-Tirmidhi.

Another Hadith

Muslim recorded that Abu Mas`ud Al-Ansari said:

"We came to the Messenger of Allah and we were with Sa`d bin Ubadah. Bashir bin Sa`d said to him, `Allah has commanded us to send **Salah** upon you, O Messenger of Allah. How can we send **Salah** upon you!'

The Messenger of Allah remained quiet for so long that we wished that he had not asked him, then the Messenger of Allah said:

قُولُوا:

اللَّهُمَّ صلِّ علَى مُحمَّدٍ وعلَى آلِ مُحمَّدٍ، كَمَا صلَّيْتَ علَى آلِ إِبْرَاهِيمَ ، وبَارِكْ علَى مُحمَّدٍ وعلَى آلِ مُحمَّدٍ، كَمَا بَارَكْتَ علَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

والسَّلَامُ كَمَا قَدْ علِمْتُم

Say:

"O Allah, send Your **Salah** upon Muhammad and upon the family of Muhammad, as You sent Your **Salah** upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim among all people, verily You are Most Praiseworthy, Most Glorious.''

And the **Salam** is as you know.''

This was also recorded by Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Jarir.

At-Tirmidhi said, "It is **Hasan Sahih**.''

Saying Salah upon the Prophet before the Supplication

Imam Ahmad, Abu Dawud and At-Tirmidhi reported the following Hadith and graded it **Sahih**;

An-Nasa'i, Ibn Khuzaymah and Ibn Hibban recorded in their **Sahihs** that Fadalah bin Ubayd, may Allah be pleased with him, said:

"The Messenger of Allah heard a man making supplication in his prayer when he had not praised Allah or said **Salah** upon the Prophet. The Messenger of Allah said:

عَجِلَ هَذَا

This man is rushing.

Then he called him over and said, to him or to someone else,

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللهِ عَزَّ وَجَلَّ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لْيَدْعُ بَعْدُ بِمَا شَاء

When any one of you supplicates, let him start by praising and glorifying Allah, may He be exalted, then let him send **Salah** upon the Prophet, and after that let him make supplication as he wishes.''

The Virtue of saying Salah upon the Prophet

Another Hadith At-Tirmidhi recorded that Ubayy bin Ka`b said:

"When two thirds of the night had passed, the Messenger of Allah would get up and say,

يَاأَيُّهَا النَّاسُ اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيه

O people, remember Allah, remember Allah, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.''

Ubayy said, "I said, `O Messenger of Allah, I send a lot of **Salah** upon you, how much of my prayer should be **Salah** upon you!'

He said, مَا شِئْتَ (Whatever you want).

I said, `A quarter.'

He said,

مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَك

Whatever you want, but if you increase it, it will be better for you.

I said, `Half.'

He said,

مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ

(Whatever you want, but if you increase it, it will be better for you.

I said, `Two thirds.'

He said,

مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ

Whatever you want, but if you increase it, it will be better for you.

I said, `Should I make my whole prayer for you!'

He said,

إِذَنْ تُكْفَى هَمَّكَ، وَيُغْفَرُ لَكَ ذَنْبُكَ

> This would be sufficient to relieve your distress and earn you forgiveness of your sins.''

Then he said: "This is a **Hasan Hadith**.''

Another Hadith

Imam Ahmad recorded that Abu Talhah said that the Messenger of Allah came one day looking happy. They said,

"O Messenger of Allah, we see that you look happy.''

He said,

إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ أَمَا يُرْضِيكَ أَنَّ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى

> The angel came to me and told me, "O Muhammad, would it not please you if your Lord, may He be glorified, says: `No member of your **Ummah** sends **Salah** upon you but I send **Salah** upon him tenfold, and no member of your

Ummah sends greetings of **Salam** upon you but I send greetings of **Salam** upon him tenfold.'''

I said, "Of course.''

This was also recorded by An-Nasa'i.

Another Chain of Narration

Imam Ahmad recorded that Abu Talhah Al-Ansari said:

"One morning the Messenger of Allah was in a cheerful mood and looked happy. They said, `O Messenger of Allah, this morning you are in a cheerful mood and look happy.'

He said,

أَجَلْ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا

Of course just now someone (an angel) came to me from my Lord and said, "Whoever among your **Ummah** sends **Salah** upon you, Allah will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.''''

This is also a good chain, although they (Al-Bukhari and Muslim) did not report it.

Another Hadith

Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i recorded that Abu Hurayrah, may Allah be pleased with him, said:

"The Messenger of Allah said:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا

Whoever sends one **Salah** upon me, Allah will send ten upon him.

At-Tirmidhi said: "This is a **Sahih Hasan Hadith**.

On the same topic, narrations come from Abdur-Rahman bin `Awf, `Amir bin Rabi`ah, `Ammar, Abu Talhah, Anas and Ubayy bin Ka`b.''

Another Hadith

Imam Ahmad recorded from Abu Hurayrah:

the Prophet said:

صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَنَالُهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُو

Send **Salah** upon me, for this is **Zakah** for you, and ask Allah to grant me **Al-Wasilah**, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.

This was recorded only by Ahmad.

Another Hadith

Imam Ahmad recorded that Al-Husayn bin Ali said that the Messenger of Allah said:

الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ

The miser is the one in whose presence I am mentioned, then he does not send **Salah** upon me.

Abu Sa`id said:

فَلَمْ يُصَلِّ عَلَيَّ

...and he does not send **Salah** upon me.

This was also recorded by At-Tirmidhi, who then said:

"This **Hadith** is **Hasan Gharib**, **Sahih**.''

Another Hadith

At-Tirmidhi recorded that Abu Hurayrah said:

"The Messenger of Allah said:

رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّة

May he be humiliated, the man in whose presence I am mentioned and he does not send **Salah** upon me;

may he be humiliated, the man who sees the month of **Ramadan** come and go, and he is not forgiven;

may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.''

Then he (At-Tirmidhi) said: "**Hasan Gharib**.''

Occasions for saying Salah upon Him

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Hadith recorded by Imam Ahmad from Abdullah bin `Amr bin Al-`As, who said that he heard the Messenger of Allah say:

إِذَا سَمِعْتُمْ مُؤَذِّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَة

When you hear the **Mu'adhdhin**, repeat what he says, then send **Salah** upon me, for whoever sends **Salah** upon me, Allah will send **Salah** upon him tenfold. Then ask Allah to grant me **Al-Wasilah**, which is a status in Paradise to which only one of the servants of Allah will be entitled, and I hope that I will be the one. Whoever

asks Allah for **Al-Wasilah** for me, it will be permitted for me to intercede for him.

This was recorded by Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i.

Other occasions when we should send **Salah** upon the Prophet include when entering or exiting the **Masjid**, because of the Hadith recorded by Imam Ahmad from Fatima, the daughter of the Messenger of Allah who said:

"When the Messenger of Allah entered the **Masjid**, he would send **Salah** and **Salam** upon Muhammad, and say,

اللّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِك

O Allah, forgive me my sins and open for me the gates of Your mercy

When he exited, he would send **Salah** and **Salam** upon Muhammad, and say,

اللّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِك

O Allah, forgive me my sins and open for me the gates of Your bounty.''

We should also send **Salah** upon him during the Funeral prayer.

The **Sunnah** is to recite Surah **Al-Fatihah** following the first **Takbir**,

to send **Salah** upon the Prophet during the second **Takbir**,

to make supplication for the deceased during the third **Takbir**,

and in the fourth **Takbir** to say,

"O Allah, do not deprive us of his reward, and do not test us after him.''

Ash-Shafi`i, may Allah have mercy on him, recorded that Abu Umamah bin Sahl bin Hunayf was told by one of the Companions of the Prophet that the **Sunnah** in the funeral prayer is for

> the **Imam** to pronounce the **Takbir**,
>
> then to recite Surah **Al-Fatihah** silently after the first **Takbir**,
>
> then to send **Salah** upon the Prophet,
>
> then to offer sincere supplication for the deceased, but not to recite any Qur'an in any of the **Takbirs**,
>
> then to conclude by saying **Salam** silently.

An-Nasa'i also recorded this from Abu Umamah, who said, "This is from the **Sunnah**,'' and he mentioned it.

According to the correct view, such a statement reported from a Companion carries the ruling of **Marfu`**.

It is recommended to conclude supplications with Salah upon the Prophet

At-Tirmidhi recorded that Umar bin Al-Khattab said:

"A supplication remains suspended between heaven and earth and does not ascend any further until you send **Salah** upon your Prophet.''

This was also narrated by Mu`adh bin Al-Harith from Abu Qurrah from Sa`id bin Al-Musayyib from Umar, as a saying of the Prophet.

It was also recorded by Razin bin Mu`awiyah in his book, where he also attributed it to the Prophet reporting that he said:

> الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَغُمْرِ الرَّاكِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ

> A supplication remains suspended between heaven and earth and does not ascend any further until a person sends **Salah** on me. Do not treat me like a spare water container, send **Salah** upon me at the beginning of your supplication, at the end and in the middle.

Sending Salah upon the Prophet is even more strongly encouraged in the **Qunut** supplication. Ahmad, the Sunan compilers, Ibn Khuzaymah, Ibn Hibban and Al-Hakim recorded that Al-Hasan bin Ali, may Allah be pleased with him, said:

"The Messenger of Allah taught me some words to say during **Al-Witr**:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ
عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا
أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا
يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ
مَنْ عَادَيْتَ،تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O Allah,

- guide me along with those whom You have guided,

- grant me health along with those to whom You have granted health,

- be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed.

- Protect me from the evil You have decreed, for verily You decree and none can decree over You.

- Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty,

O our Lord, blessed and Exalted are You.''"

In his **Sunan**, An-Nasa'i has the addition,

وَصَلَّى اللهُ عَلَى مُحَمَّد

"and may Allah bless Muhammad.''

at the end of this **Qunut**.

It is also recommended to say plenty of **Salah** upon him on Friday and on the eve of Friday. Imam Ahmad recorded that Aws bin Aws Ath-Thaqafi, may Allah be pleased with him, said:

"The Messenger of Allah said:

مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَي

One of the best of your days is Friday; on this day Adam was created and died, on this day the Trumpet (**Sur**) will be blown and all will have swoon away. So on this day send plenty of **Salah** upon me, for your **Salah** will be presented to me.

They said, `O Messenger of Allah, how will they be shown to you after your body has dispersed into the earth.'

He said,

إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاء

Allah has forbidden the earth to consume the bodies of the Prophets.''

This was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah, and it was graded **Sahih** by Ibn Khuzaymah, Ibn Hibban, Ad-Daraqutni and An-Nawawi in Al-Adhkar.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِى الدُّنْيَا وَالاٌّخِرَةِ وَأَعَدَّ لَهُمْ عَذَاباً مُّهِيناً

33:57 Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ بِغَيْرِ مَا اكْتَسَبُواْ فَقَدِ احْتَمَلُواْ بُهْتَـناً وَإِثْماً مُّبِيناً

33:58 And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.

Whoever annoys Allah and His Messenger, is cursed in this World and the Hereafter Here,

Allah says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا (٥٧)

Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

Allah warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by accusing him of having faults or shortcomings -- Allah forbid.

Ikrimah said that the **Ayah**: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ (Verily, those who annoy Allah and His Messenger), was revealed concerning those who make pictures or images.

In The Two **Sahihs**, it is reported that Abu Hurayrah said:

"The Messenger of Allah said:

يَقُولُ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أُقَلِّبُ لَيْلَهُ وَنَهَارَه

Allah says: "The son of Adam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day.''"

The meaning of this **Hadith** is that in the **Jahiliyyah** they used to say, "How bad time is, it has done such and such to us!''

They used to attribute the deeds of Allah to time, and inveigh against it, but the One Who did that was Allah, may He be exalted. So, He forbade them from this.

Al-`Awfi reported that Ibn Abbas said that the **Ayah**, إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ (Verily, those who annoy Allah and His Messenger), was revealed about those who slandered the Prophet over his marriage to Safiyyah bint Huyay bin Akhtab. The **Ayah** appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allah, just as whoever obeys him obeys Allah.

The Threat to Those Who fabricate Slander

Allah says:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا ...

And those who annoy believing men and women undeservedly,

means, they attribute to them things of which they are innocent, which they do not know and do not do.

... فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا (٥٨)

they bear the crime of slander and plain sin.

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings.

Among those to whom the description most applies are those who disbelieve in Allah and His Messengers, followed by the **Rafidites** who

accuse the Companions of shortcomings and faults of which Allah has stated that they are innocent, and describe them as the opposite of what Allah has said about them.

Allah, may He be exalted, has told us that He is pleased with the Migrants and **Ansar**, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dawud recorded that Abu Hurayrah said that it was said:

"O Messenger of Allah, what is backbiting (**Ghibah**)?''

He said,

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَه

It is when you mention something about your brother that he dislikes.

It was asked, "But what if what I say about my brother is true''

He said,

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّه

If it is true, then you have committed backbiting (**Ghibah**) about him, and if it is not true, then you have slandered him.

This was also recorded by At-Tirmidhi, who said, "**Hasan Sahih**.''

يأَيُّهَا النَّبِىُّ قُل لاًّزْوَجِكَ وَبَنَـتِكَ وَنِسَآءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـبِيبِهِنَّ

33:59 O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalabib over their bodies.

ذلِكَ أَدْنَى أَن يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

That will be better that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.

لَّئِن لَّمْ يَنتَهِ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِى الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَآ إِلاَّ قَلِيلاً

33:60 If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.

مَّلْعُونِينَ أَيْنَمَا ثُقِفُواْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلاً

33:61 Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.

سُنَّةَ اللَّهِ فِى الَّذِينَ خَلَوْاْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً

33:62 That was the way of Allah in the case of those who passed away of old, and you will not find any change in the way of Allah.

The Command of Hijab

Allah says:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ...

O Prophet! Tell your wives and your daughters and the women of the believers to draw their **Jalabib** over their bodies.

Here Allah tells His Messenger to command the believing women -- especially his wives and daughters, because of their position of honor -- to draw their **Jilbabs** over their bodies, so that they will be distinct in their appearance from the women of the **Jahiliyyah** and from slave women.

The **Jilbab** is a **Rida**', worn over the **Khimar**.

This was the view of Ibn Mas`ud, Ubaydah, Qatadah, Al-Hasan Al-Basri, Sa`id bin Jubayr, Ibrahim An-Nakha`i, Ata' Al-Khurasani and others.

It is like the **Izar** used today.

Al-Jawhari said:

> "The **Jilbab** is the outer wrapper."

Ali bin Abi Talhah reported that Ibn Abbas said that;

> Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the **Jilbab**, leaving only one eye showing.

Muhammad bin Sirin said,

> "I asked Ubaydah As-Salmani about the **Ayah**: يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ (to draw their **Jalabib** over their bodies). He covered his face and head, with just his left eye showing.''

... ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ...

That will be better that they should be known so as not to be annoyed.

means, if they do that, it will be known that they are free, and that they are not servants or whores.

... وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٥٩)

And Allah is Ever Oft-Forgiving, Most Merciful.

means, with regard to what happened previously during the days of **Jahiliyyah**, when they did not have any knowledge about this.

A Stern Warning to the Evil Hypocrites

Allah says:

لَئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.

Allah issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ (those in whose hearts is a disease),

Ikrimah and others said that this refers to adulterers in this instance.

... وَالْمُرْجِفُونَ فِي الْمَدِينَةِ ...

and those who spread false news among the people in Al-Madinah,

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

... لَنُغْرِيَنَّكَ بِهِمْ ...

We shall certainly let you overpower them,

Ali bin Abi Talhah reported that Ibn Abbas said,

> "We will give you power over them.''

Qatadah said:

> "We will incite you against them.''

As-Suddi said:

> "We will inform you about them.''

... ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا ...

then they will not be able to stay in it,

> means, in Al-Madinah,

... إِلَّا قَلِيلًا (٦٠)

مَلْعُونِينَ ...

but a little while. Accursed...

> `this describes their state while they are in Al-Madinah for this short time before they are expelled and sent far away.'

... أَيْنَمَا ثُقِفُوا أُخِذُوا ...

they shall be seized wherever found,

> means, `they will be attacked, because they are so weak and so few,'

... وَقُتِّلُوا تَقْتِيلًا (٦١)

and killed with a (terrible) slaughter.

Then Allah says:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ...

That was the way of Allah in the case of those who passed away of old,

meaning, this is how Allah dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

... وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٦٢)

and you will not find any change in the way of Allah.

means, the way in which Allah deals with this does not alter or change.

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ

33:63 People ask you concerning the Hour,

قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً

say: "The knowledge of it is with Allah only. What do you know It may be that the Hour is near!''

إِنَّ اللَّهَ لَعَنَ الْكَـفِرِينَ وَأَعَدَّ لَهُمْ سَعِيراً

33:64 Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire.

خَـلِدِينَ فِيهَآ أَبَداً لاَّ يَجِدُونَ وَلِيّاً وَلاَ نَصِيراً

33:65 Wherein they will abide forever, and they will find neither a protector nor a helper.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ يَقُولُونَ يلَيْتَنَآ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولاَ

33:66 On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger.''

وَقَالُوا رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلا

33:67 And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.''

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْناً كَبِيراً

33:68 "Our Lord! Give them double torment and curse them with a mighty curse!''

No One knows when the Day of Resurrection will come except Allah

Allah says:

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ...

People ask you concerning the Hour,

say: "The knowledge of it is with Allah only.

Here Allah tells His Messenger that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allah, may He be exalted, as Allah says in Surah **Al-A`raf**, even though that was revealed in Makkah and this Surah was revealed in Al-Madinah. Allah continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

... وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا (٦٣)

What do you know It may be that the Hour is near!

This is like the **Ayat**:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder. (54:1)

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

Draws near for mankind their reckoning, while they turn away in heedlessness. (21:1)

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it. (16:1)

The Curse on the Disbelievers and its Eternity and their Regret

Then Allah says:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ ...

Verily, Allah has cursed the disbelievers,

means, He has distanced them from His mercy.

... وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

and has prepared for them a flaming Fire (Hell).

means, in the Hereafter.

خَالِدِينَ فِيهَا أَبَدًا ...

Wherein they will abide forever,

means, they will stay there forever and ever, never leaving or finding relief from it.

... لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

and they will find neither a a protector nor a helper.

means, they will have no saviour to help them or rescue them from their predicament.

Then Allah says:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾

On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger."

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allah and His Messenger in this world. Allah describes how they will be in the Hereafter:

وَيَوْمَ يَعَضُّ الظَّـلِمُ عَلَى يَدَيْهِ يَقُولُ يلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً

يوَيْلَتَا لَيْتَنِى لَمْ أَتَّخِذْ فُلاَناً خَلِيلاً

لَّقَدْ أَضَلَّنِى عَنِ الذِّكْرِ بَعْدَ إِذْ جَآءَنِى وَكَانَ الشَّيْطَـنُ لِلإِنْسَـنِ خَذُولاً

And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger.

Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And **Shaytan** is to man ever a deserter in the hour of need.'' (25:27-29)

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُوا مُسْلِمِينَ

How much would those who disbelieved wish that they had been Muslims. (15:2)

And here too, Allah tells us that when they are in this state, they will wish that they had obeyed Allah and His Messenger in this world:

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءنَا فَأَضَلُّونَا السَّبِيلَا (٦٧)

And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.''

Tawus said:

"`Our chiefs' means their nobles and `our great ones' means their scholars.''

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ ...

Our Lord! Give them double torment,

> means, `for their disbelief and because they mislead us.'

Abu Al-Qasim At-Tabarani recorded from Abu Rafi` that among the names of those who fought with Ali, may Allah be pleased with him, was Al-Hajjaj bin `Amr bin Ghaziyah, and he was the one who, when they met, said;

> "O people of the Ansar! Do you want to say when we meet our Lord:
>
> وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءنَا فَأَضَلُّونَا السَّبِيلَا
>
> رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا (٦٨)
>
> Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!''

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَكُونُواْ كَالَّذِينَ ءَاذَوْاْ مُوسَى فَبرَّأَهُ اللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ اللَّهِ وَجِيهاً

33:69 O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.

The Fabrications of the Jews against Musa

Al-Bukhari recorded in the Book of Hadiths about the Prophets, that Abu Hurayrah said that the Messenger of Allah said:

إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيِيًّا سِتِّيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَتَسَتَّرُ هَذَا

التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ، فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا (٦٩)

Musa, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying:

"He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect.''

Allah, may He be glorified, wanted to clear Musa, peace be upon him, of what they were saying. One day Musa was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it.

Musa picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!'' Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allah had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allah, the marks of that beating were left on the rock, three or four or five.

This is what is referred to in the **Ayah**:

O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.

This **Hadith** is one of those which were recorded by Al-Bukhari but not Muslim.

Imam Ahmad recorded that Abdullah (bin Mas`ud) said:

> "One day, the Messenger of Allah distributed some booty and a man among the Ansar said, `This division was not done for the sake of Allah.'
>
> I said, `O enemy of Allah! I am going to tell the Messenger of Allah what you have said.'
>
> So, I told the Prophet about it. His face reddened and he said,
>
> رَحْمَةُ اللهِ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَر
>
> May Allah have mercy on Musa. He was annoyed with worse than this, yet he remained patient.''
>
> This was recorded in the Two Sahihs.

... وَكَانَ عِندَ اللَّهِ وَجِيهًا

and he was honorable before Allah.

> means, he had a position of status and honor before his Lord, may He be exalted and glorified.

Al-Hasan Al-Basri said:

> "His supplications would be answered by Allah.''

Some of them said that part of his great standing before Allah was that he interceded for his brother Harun, asking Allah to send him with him as a Messenger, and Allah granted his request and said:

> وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَـرُونَ نَبِيّاً
>
> And We granted him his brother Harun, (also) a Prophet, out of Our mercy. (19:53)

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَقُولُواْ قَوْلاً سَدِيداً

33:70 O you who believe! Have Taqwa of Allah and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَـلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

33:71 He will direct you to do righteous good deeds and will forgive you your sins.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً

And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.

The Command to the Believers to have Taqwa and speak the Truth

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)

O you who believe! Have **Taqwa** of Allah and speak (always) the truth.

Here Allah commands His servants to have **Taqwa** of Him, worshipping Him as if they can see Him, and to **قَوْلًا سَدِيدًا** (speak (always) the truth).

meaning, to speak in a straightforward manner, with no crookedness or distortion.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ...

He will direct you to do righteous good deeds and will forgive you your sins.

He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He

will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them.

Then He says:

... وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (٧١)

And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَـوَتِ وَالأَرْضِ وَالْجِبَالِ فَأبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَـنُ إِنَّهُ كَانَ ظَلُوماً جَهُولاً

33:72 Truly, We did offer the Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.

لِّيُعَذِّبَ اللَّهُ الْمُنَـفِقِينَ وَالْمُنَـفِقَـتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَـتِ

33:73 So that Allah will punish the hypocrites, men and women, and the men and women who are idolators.

وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

And Allah will pardon the believers, men and women. And Allah is Ever Oft-Forgiving, Most Merciful.

How Man bore the Amanah

Allah says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (٧٢)

Truly, We did offer the Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.

Al-`Awfi reported that Ibn Abbas said,

> "**Al-Amanah** means obedience. This was offered to them before it was offered to Adam, and they could not bear it. Then Allah said to Adam:
>
> `I have offered the **Amanah** to the heavens and the earth and the mountains, and they could not bear it. Will you take it on!'
>
> He said, `O Lord, what does it involve!'
>
> He said, `If you do good, you will be rewarded, and if you do evil, you will be punished.'
>
> So Adam took the **Amanah** and bore it, and this is what is referred to in the **Ayah**: وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (But man bore it. Verily, he was unjust and ignorant.''

Ali bin Abi Talhah reported that Ibn Abbas said,

> "**Al-Amanah** means **Al-Fara'id** (the obligatory duties). Allah offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allah, in case they could not fulfill the obligations involved. Then Allah offered it to Adam, and he

accepted it with all that it entailed. This is what is referred to in the **Ayah**: وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (But man bore it. Verily, he was unjust and ignorant).

meaning, he underestimated the command of Allah.''

This was also the view of Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan Al-Basri and others that **Al-Amanah** means **Al-Fara'id**.

Others said that it meant obedience.

Al-A`mash narrated from Abu Ad-Duha from Masruq that Ubayy bin Ka`b said:

"Part of **Al-Amanah** means that woman was entrusted with her own chastity.''

Qatadah said:

"**Al-Amanah** means religion, obligatory duties and prescribed punishments.''

Malik narrated that Zayd bin Aslam said:

"**Al-Amanah** means three things:

- prayer,
- fasting and
- performing Ghusl to cleanse oneself from sexual impurity.''

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust -- except for those whom Allah helps, and Allah is the One Whose help we seek.

One of the reports which deal with **Al-Amanah** is the **Hadith** recorded by Imam Ahmad from Hudhayfah, may Allah be pleased with him, who said:

"The Messenger of Allah told us two Hadiths, one of which I have seen and the other I am still waiting to see.

He told us that **Al-Amanah** is deeply rooted in the heart of man, then the Qur'an was revealed and they know it from the Qur'an and from the **Sunnah**.

Then he told us that **Al-Amanah** will be taken away.

He said,

يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكِ، تَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ

A man may sleep and **Al-Amanah** will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg -- you will see it protruding but there is nothing inside.

Then he took a pebble and rolled it over his leg, then he said:

فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ حَبَّةٌ خَرْدَلٍ مِنْ إِيمَانٍ

Then the people will start buying and selling, and hardly anyone will be paying attention to **Al-Amanah**, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will said of a man, `how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islam would compel him to pay me what is due to me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you.''

It was also recorded in the Two **Sahihs** from the **Hadith** of Al-A`mash.

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said:

أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةُ طُعْمَةٍ

There are four things, if you attain them, then whatever you miss in this world will not matter:

- preserving trust,
- speaking the truth,
- being of good character and
- moderation in eating.

The Result of taking on the Amanah

Allah says:

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ ...

So that Allah will punish the hypocrites, men and women, and the men and women who are idolators.

means, because the sons of Adam have undertaken to fulfill the **Amanah**, which means duties, Allah will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they

conceal disbelief and in fact are followers of the disbelievers.

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ (and the men and women who are idolators).

these are the ones who both outwardly and inwardly associate others in worship with Allah and go against His Messengers.

... وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

And Allah will pardon the believers, men and women.

means, He will show mercy to the believers among mankind, who believe in Allah and in His angels, Books and Messengers, and who obey Him.

... وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٧٣)

And Allah is Ever Oft-Forgiving, Most Merciful.

This is end of the Tafsir of Surah **Al-Ahzab**. Allah, may He be glorified and exalted, is the Guide to the right way.